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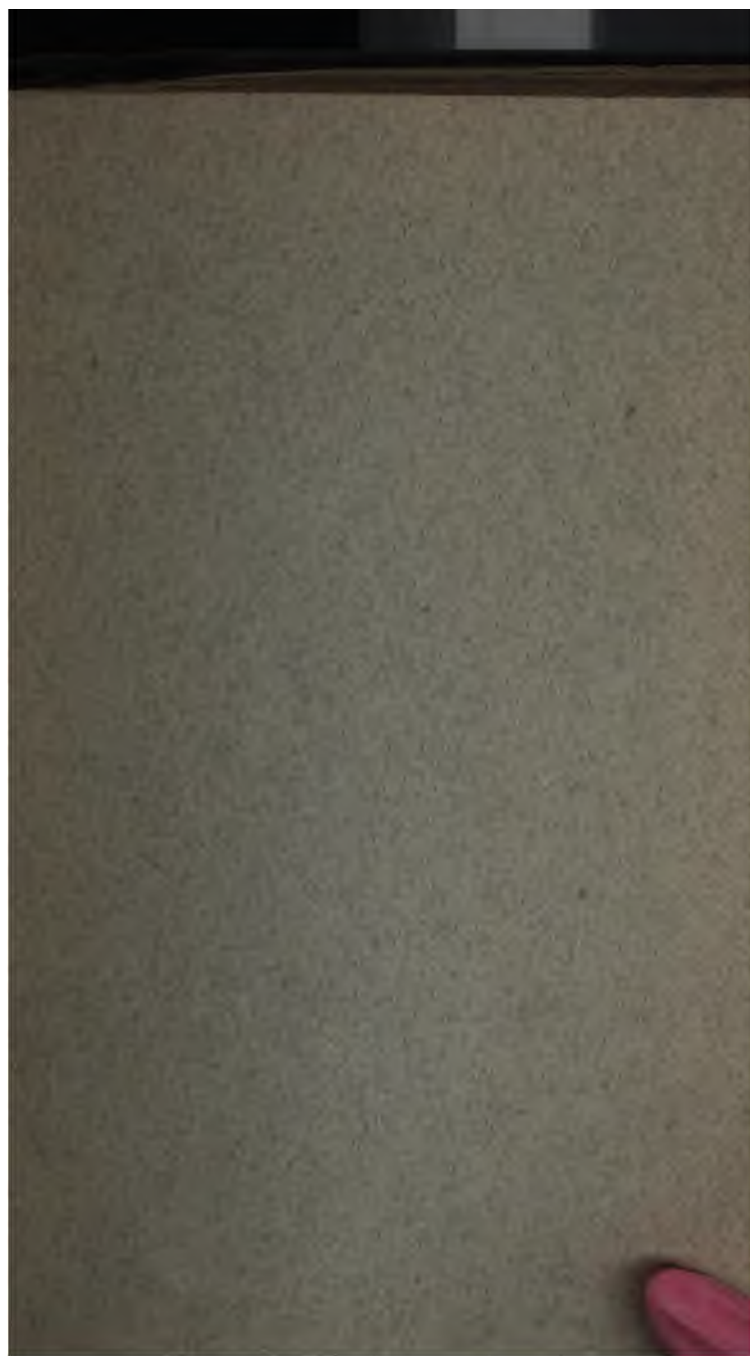
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*Fol. 10*  
*Athenæ Britannicæ :*  
O R, *63601*  
A Critical HISTORY  
OF THE  
*Oxford and Cambrige*  
Writers and Writings,  
WITH  
Those of the *Dissenters* and *Romanists*,  
as well as other *Authors* and *Wor-*  
*thies*, both *Domestick* and *Foreign*,  
both *Ancient* and *Modern*.

TOGETHER  
With an Occasional Freedom of Thought, in  
Criticizing and Comparing the Parallel Qua-  
lifications of the most Eminent Authors and  
their Performances, both in Manuscript and  
Print, both at Home and Abroad.

---

By *Myles Davies*. Part I.

---

Quod verum atq; decens curo & rogo & omnis in hoc sum;  
Condo & Compono, quæ mox de promere possim.  
Ac ne fortè roges, quo me duce, quo Lare tuter,  
Nullius addictus jurare in verba magistri,  
Quo me cunq; rapit tempestas, deleor hospes;  
Virtutis veræ Custos, rigidusque Satelles. *Horace, Ep. 1.1.1.*

LONDON, Printed for the Author, and Sold  
by his Appointment, only at the Corner of  
*Little Queen-street, Holbourn*, 1716.

Alfred B. ...

A ...

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# DEDICATION.

*To all those who stand  
up in good Earnest  
for the Constitution of  
Great Britain, in  
Church and State, as  
by Law Establisbed,  
under the most Graci-  
ous Government of our  
Lawful and Rightful  
Sovereign,*



# DEDICATION.

*Sovereign, George,  
of Great Britain,  
France and Ireland,  
KING, Defender of  
the Faith, &c.*

The following Trea-  
tise is Humbly De-  
dicated, by

*The Author.*

*The*

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THE  
PREFACE.

THE Figure Pamphlets make in the World at present is so very considerable, that there seems a kind of necessity laid now-days on most People to make their Court to them, or at least, to have an Eye upon them, upon some account or other. Some of the first Rank in Church and State are thought to have honour'd the Catalogue often with Homogeneous Productions, tho' not always with their Names; which could no otherwise be hid than with a Silence that was as soon broke through by the New Doctrine of Sounds, as the Blank fill'd up with the Longitude of Shades; besides the unusual Latitude of the dazzling Performances, which no smallness of Bulk could separate from the Grandeur of the Authors and their Names, or from the Transparency of their Quality and Merits.

How agreeable soever it might be to the Republick of Pamphlets to find themselves so likely to flourish by the honourable Commerce and unexpected Communication with such great Authors, that would condescend to instruct the Publick in that humble strain, 'twill be no less a surprizing Diversion to take a Review of the old and new Game at Pamphlets, play'd and penn'd by the meaner sort of Mechanicks and Tradesmen, as well as Scholars and Gentlemen; such as *Wishers's Motto*, printed at  
A London,



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London, in 8vo. 1618 and 1621. *Nec habeo, nec careo, nec curo.* Dedicated to No-body. To which Wiggish Poet and Pamphlet there appear'd an Answer, or rather an Eccho, printed in the same Form, Year and Place, stil'd, *Taylor's Motto, & habeo, & careo, & curo.* Dedicated to every-body. This John Taylor was a Waterman and Alehouse-keeper, call'd, *The Cavalier Poet*, in opposition to George Withers, who was one of Oliver's Justices of the Peace and Major-General, and a famous Poet of that Party. Such also were in King Charles the 1<sup>st</sup>'s Reign the Dialogistical Pamphlets of Roger, Tery and Towzer, call'd, *The Observators*, begun Apr. 13. 1681. Not much unlike were Salmon's Pickeringings with the Colledge of Physicians; particularly his Rebuke to the Blew-Book, printed in 8vo. 1698. And the Pamphlet writ in a *Bedlam* style, intitul'd, *Adalicious Man makes Reasons*, by Prince Battler, &c. Neither will it be much less diverting to hear how Giles the Footman writes against the gruff Sabran the Jesuit, and pelters him with Sentences out of the Holy-Fathers and Scholastick Divinity, &c. as a Reprizal to the Jesuitical Subornation of a Foot-Soldier's Pamphleteering against a Protestant Vicar; in the same Strain, and with the same Rationality that Mr. Dryden, in his Pamphlet, makes the milk-white Hind to maul the poor Panther, and the rest of the Heretical forefooted Gentlemen, &c. Mr. Bull's bellowings against the Lawyers must not be forgot; no more than pretty Mrs. Biddy L---d's going a Pamphleteering with her little *Poupees*, &c. Nor the Young Batchelour of Arts baffling of an old crack-brain'd Astrologer, who never had any luck at *Greek*, no more than at using his Senses, &c.

From Pamphlets may be learn'd the Genius of the

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the Age, the Debates of the Learned, the Follies of the Ignorant, the bevews of Government, the Oversights of Statesmen, the Mistake of Courtiers, the different approaches of Foreigners, and the several encroachments of Rivals; in *Pamphlets*, Merchants may read their Profit and Loss, Shopkeepers their Bills of Parcels, Country-men their Seasons of Husbandry, Sailors their Longitude, Soldiers their Camps and Enemies; thence School-boys may improve their Lessons, Scholars their Studies, Ministers their Sermons, and Zealots their Devisions. *Pamphlets* furnish Beau's with their Airs, Coquets with their Charms: Pamphlets are as Modish Ornaments to Gentlewomen's Toylets as to Gentlemen's Pockets: Pamphlets carry reputation of Wit and Learning to all that make them their companions: The Poor find their account in Stall-keeping, and in hawking them: The Rich find in them their Shortest Way to the Secrets of Church and State. In fine, there's scarce any degree of People but may think themselves interested enough to be concern'd with what is publish'd in Pamphlets, either as to their private Instruction, Curiosity and Reputation, or to the publick Advantage and Credite: With all which, both ancient and modern Pamphlets are too too often over-familiar and free. To remedy the dangerous Excrescencies whereof, the whole Constitution has hitherto struggled in vain; tho' its Frame has been often threaten'd with Convulsions thereby, yet both Church and State have been thought to have been often clear'd up by a seasonable displaying of the better sort of such Pamphlet-Rays and Paper-Luminaries.

Whence 'tis no wonder that Pamphlets being pois'd up with their good and bad Tendencies and Sequels, pretend to unravel the whole Creation, to

open the Springs of the Universe, to turn upon the Hinges of the World, to dive into the Interest of Sovereigns, to foretel the declensions and vicissitudes of Kingdoms, to touch upon the Byass of Republicks, to Expose the Falsity of Brethren, the Treachery of Friends, the Tricking of Nations, the Buying of Countries, the giving new Kings to the Earth; to Examine Treaties executing themselves; to Satyrize the Frankness of Tories, the Reservedness of Whigs, the Restlessness of Parties, the Uneasiness of Courts, and the Designs of all Parties, which they dare not own. In short, with Pamphlets the Booksellers and Stationers adorn the Gaety of Shop-gazing; hence accrues to Grocers, Apothecaries and Chandlers, retailing usefulness, as well as reasonable Furniture and Supplies to necessary Retreats and natural Occasions. In Pamphlets, Lawyers will meet with their Chicane-ry, Physicians with their Cant, Divines with their Shiboleth. *Pamphlets* become more and more daily amusements to the Curious, Idle and Inquisitive, Pastime to Gallants and Coquets, Chat to the Talkative, Stories for Nurses, Toys for Children, Fans for Misses, Food to the Needy, and Practicings to News-mongers; Ketch-words to Informers, Instructions to the Ignorant, Help to the Wise, Fewel to the Envious, Weapons to the Revengeful, Poyson to the Unfortunate, Balsom to the Wounded, Employment to the Lazy, Opportunity to Enemies, Condemnation to the Wicked, Speculations to the Godly, Tryals of Skill to the Quarrellsome and Proud, a Comfort to the Afflicted, Appeals from the Injur'd to the Publick, Poverty to their Authors, Gain to the Lucky, Fatal to the Unlucky, a Satisfaction to the Oppress'd, a Vent to Melancholiness, Heart-ease to Censurers, Fabulous



Fabulous Materials to Romancers and Novelists: In a word, Pamphlets literally unite Contradictions, and are Occasional Conformists in all manner of Acceptations and Capacities, as well as in vicissitudes of matter and stile.

This Oecumenical Variety of such Antithetick Qualifications so essentially inherent and hereditary to Pamphlets, is not so much to be wonder'd at, if we consider that the whole Predicamental Climax, or different Gradations of Beings, Persons, Times and Places, are suppos'd to have been concern'd one way or other in the Production of Pamphlets or little Books: We needn't go any further back than about 2000 Years before the Creation of the World, when some *Jewish* Rabbins prophanely imagine, that Heaven it self had literally writ and finish'd the small Volume, or Synagogue-Roll of their Law: Since that, *Adam* with all the rest of the Patriarchs, have every one a Pamphlet father'd upon them by the same Rabbinical Free-thinkers; as may be seen further expos'd in the first of the 41 *Erudite Dissertations* publish'd by Mr. *Saldenus*, in 4to. 1684. at *Amsterdam*. Even the Hagiographical Appendix to the Sacred Code is surmis'd to have had an Apocryphal Edition, by some of the Pamphlet-writing *Jews*, tho' of the first Rank and Quality in their days.

Of a far worse Character be these following *Jewish* Pamphlets, *Eve's* Prophetical Gospel, of the Gnostick size, as well as of the Serpent's Instruction; *Abraham's* Apocalypse, publish'd by the *Sethian-Sectaries*, contemporaries with their brother Gnosticks aforesaid; the spurious Prophecy of *Enoch*; The Testament of the 12 Patriachs: The Assumption of *Moses*: The Pamphlet of *Eldad* and *Medad*: King *Solomon's* forg'd Libels, call'd, his Ring, Key  
and

and Enchantments: See in *Bartoloccio's Bibliotheca Magna Rabbinnica*, in 3 Vol. Edit. Rom. 1692. &c. Much of the same Apocryphal-kind be the Pamphletting Letters of King *Abgarus* to our Saviour, and his to him, &c. Christ's Secret Hymn in *Augustin. Epist.* 253. *ad Cenetum Episcop.* Christ's pretended Epistle to *Peter and Paul*, in *Augustin. lib.* 28. cap. 13. *Contra Frustum.* The Prophane Pamphlet of the Magick of Christ, in *August. De Consens. Evangel.* lib. 1. c. 9, 10, &c. As also *Mary's* Epistles to *Ignatius*, and to the Inhabitants of *Messina*: *Mary's* Pamphlet of the Miracles of Christ; and another of her Nativity, in *Jerom's Works*; with a third of her Death, in Manuscript, in the Emperor's Library at *Vienna*, in *Lambocius's Biblioth.* tom. 4. pag. 131. and a fourth Pamphlet of her Assumption, tom. 7. in *Biblioth. PP.* Edit. 2. attributed to *Melico Bishop of Sardis*, &c.

Amongst these Pseudo-Epigraphal Pamphlets of such early Pretensions, must be plac'd St. *James's Proto-Evangelion*, printed by *Neander*, and also by *Grynæus*, in the first Volume of his *Orthodoxographs*: The Pamphlet of the Infancy of Christ, by St. *Thomas*, printed in *Latin* and *Arabick*, with learned Notes by Mr. *Syke*, at *Utrecht*, 1697. Epistles of *Seneca* to St. *Paul*, and his to *Seneca*, often printed: St. *Paul's* spurious Pamphlet concerning the charming of Vipers, reveal'd to him by St. *Michael* in a Dream, still extant in a Manuscript, in *Lambocius's* Library at *Vienna*, tom. 5. pag. 103. The pretended *Anabaticon* of St. *Paul's*, or relation of what he had seen in the third Heavens, mentioned by *Epiphanius Heret.* 38. n. 2. &c.

But the most scandalous Libel of them all, was what was call'd, *Judas Iscariot's Gospel*, made use of amongst the *Gnostick-Cainites*, mention'd by *Epiphanius Heret.*

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*Hares.* 38. *Theodoret.* lib. 1. *Haret. Fabul.* cap. 15. &c. That Libel call'd likewise by those old Sectaries, The Gospel of the *Egyptians*, and the Gospel of Perfection, (in *Epiphani. Hares.* 62. n. 2. & *Hares.* 26. n. 2, &c.) be in the same Class with the Gospels of *Barnabas* and *Nicodemus*, and those much of a piece with the Pamphlet-History of the Apostolick Conflict or suffering of all the Apostles, Father'd upon an imaginary *Abdias*, the first fictitious Bishop of *Babylon*, as well as with the Acts of *St. John*, by *Prochorus*, and the Passions of *Peter* and *Paul* by *Pope Linus*; the Passion of *St. Andrew* by the fictitious Presbyters of *Achaia*; the Passion of *Timothy* by *Polycrates*; the Acts of *Titus* by *Zena*; and the Petition of *Veronica* to *Herod*, on the behalf of *Christ*; are Pamphlets known to the learned, more by their Onomastical History than by any use that can be made of them; for most of those Pamphlets are very little less than Libels upon Christianity, and 'tis to be fear'd, intended as such by its Enemies, the secret Writers or Adulterers of those forementioned Primitive Libels or little Books; to which may be added the Acts of *Paul* and *Thecla*, printed apart at *Oxford*, not many Years ago; as also the Epistles of *Ignatius*, *Polycarpus* and *Martial* of *Limousin*, the Epistle of *Marcellus* *Peter's* Disciple, to *Nereus* and *Achilleus*, and the Epistle of *Evodius*; but the Epistle of *Barnabas* and *Hermas's* Pastor, and *Clement's* two Epistles to the *Corinthians*, and those of *Ignatius* and *Polycarp*, are commonly taken to be more edifying: The supposititious Writings of the spurious *Denys* the *Areopagite*, and *Clement's* *Recognitions*, or *Decretals*, as they are much of a Pamphlet-bulk, so their common Reputation and Use do scarce exceed the lowest degree of Pamphlets: *Clement's*



ment's Apostolical Canons and Constitutions are in like manner, of a Pamphlet-size, and can scarce pretend to the middle rank of genuine Pamphlets, either in credit or usefulness; they are neither the Productions of one nor of twelve Persons, nor of one Time, nor of one Session, nor of one Place, nor of one Set of Men, nor of one Century; so far were they from being the legitimate Effusions of the Apostles, that they were very errable and uninspir'd Penmen who collected those occasional Injunctions and Regulations, according to the Emergencies of different particular Places and Churches, with gradual Adulterations of party'd Collectors and additional Refiners of the perverted Text.

Our zealous Bishop *Beveridge* is of opinion that *Clement of Alexandria* had a primary hand in collecting together both the Apostolical Canons and Constitutions, in the third Christian Century; his Words be these, in his Laborious Synodical Pandecte, tom. 2. Edit. *Oxon*, 1672. Prefat. pag. 8. num. ult. *Si quis tamen conjecturis locus concedatur, suspicor quidem Clementem Alexandrinum tam Canonibus hisce quam Constitutionibus Apostolicis vulgo dictis, colligendis operam dedisse.* --- pag. 41. *In quibus verbis obiter observetur velim, Photium nostram in Prefatione expositam de Apostolicis Canonibus sententiam suffragari, utpote qui eos à Synodicis fuisse Canonibus nobiscum asserat, &c.*

Our excellent Dr. *Cave* in his *Hist. Litter.* Edit. *Lond.* 1688. Prologom. Sect. 4. pag. 9. is still much plainer in expressing the Pamphletick Character, and the Pseudonymous Inconsiderableness of those Libelling Insults upon the Names and Commissions of the Apostles, in these Terms, *In Canonibus & Constitutionibus Apostolicis, in Dionysii Arcopageticis*

& Epistolis Pseudo-decretalibus, nullibi non occurrunt Sexcenta, de Templis, Altaribus, Consecrationibus, Vestimentis, Festis Publicis, jejuniis, De Missis, Baptismi tempore & administrandi modo, de Exorcismo, Penitentia, Monachatu, loca & infinita alia, ævo Apostolico nondum nata. Constit. Apostol. lib. 6. cap. 15. de Baptismo Hæreticorum agitur & controversia accurate definitur cum quæstio hac de re non nisi tertio demum sæculo exorta sit. --- pag. 10. Hac etiam regula, Liturgiis & Constitutionibus Apostolicis detrahatur larva, in quibus Pontifices, Patriarchæ, Archiepiscopi, Monachi, cum suis subdiaconis, Lectoribus, Cantoribus; thymiamata, Dyptycha, Trisagium, Alleluja, Altaria, toties occurrunt sæculo Apostolico, æque ac novus Orbis, penitus Incognita. --- Non minus quam Vocabula, Trinitas & Peccatum Originale, in Nicodemi Evangelio, &c.

Whoever were the Contrivers and Publishers of the foregoing Ecclesiastical Pamphlets, 'tis demonstrable that some Greek Monks forg'd a Cheating Pamphlet, which they call'd St. Paul's Apocalypse or Revelations, as appears by an Authentick Writing in *Sozomen. H. E. lib. 7. cap. 19. Augustin. tract. 98. in Johan. Dupin. &c.* By that old Charter, that those and other Monks held by, for forging of Manuscripts of all sorts of Matter and Form, 'twas that the *Vatican Typographers, de Propaganda fide*, went by, in Printing several Treatises, Epistolary and Sermon-Pamphlets, under the Name of St. *Ambrose*, and under that of *Gregory*, publishing 140 New Epistles, extant in no Prints nor Manuscripts as they durst own, as is well evidenc'd by the fore-said learned Dr. *Cavé, ut supr. pag. 23. &c.*

The Scrole of Canons under St. Paul's Name is MS. in *Bodleian-Library*, and of the same Source with the former in all probability: As also St. Paul's pretended



pretended Epistle to the *Laodiceans*, was first publish'd by *Jacob Faber Stapulensis*, in his Comments upon *St. Paul's Epistles*, at *Paris*, 1531. in *Latin*; and by *Sixtus Senensis* in his *Bibliotheca Sancta*, *Lugd.* 1591. and four Years after by *Stephen Petrorius*, in *Latin* and *High-Dutch*; and afterwards in *Greek*, with several Versions, by *Elias Hutter*; and of the same Pamphletick genuineness is *St. Barnaby's Epistle*, which was first Discover'd by the Monk *Hugh Menard*, in the Abby of *Corbie*, and afterwards publish'd by *D' Achery*, another Monk, in his *Spicilegium*; tho' in reality, our Archbishop *Usher* had printed it before; but all the Edition having been accidentally consum'd by Fire at *Oxford*, *Isaac Vossius* Canon of *Windsor*, Edition'd it in 1646. and *Maderus* made a third Edition of it in 1655. and *Cotelier* a fourth in 1672.

There be fifteen Epistles father'd upon *St. Ignatius* Bishop of *Antioch*, in the second Christian Century, whereof twelve have been printed in *Greek* and *Latin*, the other three never but in *Latin* only, which were the first printed of them all at *Paris*, in 1495. at the end of *Thomas Becket's* Life, Archbishop of *Canterbury*, in *Henry the Second's* Reign, in the 12th Century. *Jacob Faber Stapulensis* printed eleven of those Epistles in *Latin*, with the Pamphlets of *Pseudo-Dionysius the Areopagit*, in *Latin*. Also *Campige* afterwards added a twelfth Epistle. *Valentin Hartong Frid.* caused twelve of those *Ignatian* Letters to be printed in *Greek* at *Dilighen*, 1557.

After several other Editions of them, our Archbishop *Usher* publish'd them again upon two old *Latin* Manuscripts, found here in *England*, and upon one *Greek* Manuscript (of the Great Duke of *Tuscany's* Library) at *Oxford*, in 1642. Two Years after

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after, the same learned Archbishop *Usher* publish'd *St. Polycarp's* Letter to the *Phillippians*, with the six *Ignatian* Epistles, of the more genuine Aspect, and the t'other six, which are plainly supposititious Pamphlets, and the three *Latin* ones, and then the *Virgin Mary's* Letter to *St. Ignatius*; lastly, *Ignatius's* Elogium or Praise, compos'd by *Heron* his Deacon; superadding his learned Notes upon *Polycarpus's* Epistle, and a Dissertation upon the six best of those *Ignatian* Letters, *An.* 1644.

Three Years after that again, *viz.* in *London*. 1647. the said excellent Arch-Prelate added an Appendix to the former Editions, *viz.* The six most likely Letters of *St. Ignatius*, without those Interpolations, which are not found in the *Florentin* Manuscript; whereunto he annexes *St. Ignatius's* Martyrdom, the Epistles of *Tiberius*, *Trajan* and *Plinie*, Jun. about the Constancy of the Christian Martyrs; the Epistle of the Church of *Smyrna*, about the Martyrdom of their Bishop *St. Polycarp*; the Letter of *Mary of Castobel* in *Greek*, and the five fragments of the Capitularies attributed to *St. Polycarp*. Yet for all these Editions, the learned *J. Vossius* made another Edition of all those *Ignatian* Epistles, with *St. Barnaby's* Letter and Notes upon them all, in 1646. or at the same time with *Usher's* last Edition. *St. Polycarp's* Letter had been publish'd before by *Jac. Faber Stapulensis*, at *Paris*, 1498. and the Jesuit *Halloix* first added the *Greek* Text to it, as I take it.

The two most genuine Epistles of *Clemens Romanus* were sent a Present to King *James* the First, from *Cyriel Lucar* a *Grecian* Patriarch (in return of a Present of printed Books sent to him by the said King) by the hands of Sir *Thomas Roe*, the King's Ambassador at *Constantinople*, being annex'd to the famous

famous *Alexandrian* Manuscript of the Holy Scriptures, now in the Royal Library at St. James's, (which is lately removed to *Cotton-House* in *Westminster*) whence *Pat. Young*, the King's Library-Keeper, publish'd those two *Clementin* Epistles, tho' the second is imperfect, at *Oxford*, 1633. And *Maderus* had them reprinted with some Attestations and Acclamations of *Grotius* and other great Scholars, at *Helmstadt* in *Germany*, in 1654. wherewith afterwards *Labbaeus* adorn'd his famous Edition of Church-Councils; and *Cotelerius* frontspic'd his Collection of Apostolick Remains: *Colmesius* and *Le Clerc*, two *French Protestant* Divines, have done themselves Honour and Credit by later Editions of those two *Clementin* Apostolick Letters, which must be rank'd in the Front of all Christian Epistles, Homilies, Exhortations, Testimonies, Admonitions and Sermons, next to those sole unerring Records of the Holy Scriptures; next to them should be plac'd *Barnaby's* Epistle, and that to the *Laodiceans*; *Polycarp's* Epistle, and the six *Ignatian* Letters, according to the *Florentin* Manuscript, with *Hermas's* Pastor; which twelve Apostolical Epistles were translated into *English* with great advantage, by *Dr. Wake* Bishop of *Lincoln*, as I take it; and the learned *Mr. Leusden* publish'd a late Edition of the *Laodicean* Epistle, in *Greek* and *Latin*.

But all the rest of those Pseudonymous Pamphlets can't amount not only to the highest Christian Sermon-Pamphlet-Class, with the last mention'd genuine kind of Patrologico-Apostolical Epistles, but even scarce come to the middle sort of Pamphlet-Sermons, with the Pseudo-Epigraphal Liturgies under the abus'd names of the Holy Apostles and Fathers, viz. the Liturgy of St. Peter publish'd by *Lindanus* at *Antwerp*, in 1588. and at *Paris*, An-



1595. And St. James's Liturgy, printed in tom. 2. *Biblioth. PP. at Paris*, 1624. The Liturgies of St. Matthew, Mark and John, were pretended to be printed at Rome, in the Syriack Tongue; see R. Symon in his Supplement to Leo of Modena: *Liturgia Græcæ, Jacobi, Petri, Marci, Clementis, Basilii, Chrysostomi, Gregorii Romani à Codino Græcè riddita: Liturgia Ecclesiæ Constantinopolitane Latine a Leone Thusco edita: Græcorum Pentecostarium, Euchologium, Menæa, Oëcechum Anastasimum; Novum Anthologium, Græce editum Roma An. 1598. Basilii Anaphora Syriaca, ab Andrea Masio conversa: Missa Angamallensis, Christianorum S. Thoma ex Syriaco conversa, in Itinerario Alexii Menelii: Armenorum Liturgia, ab Andrea Lubelczyck latine conversa: Liturgia Egyptiaca, Basilii, Gregorii Nazianzeni, Cyrilli Alexandrini, a Victorino Scialach ex Arabico conversa: Liturgia Gr. Germani P. CP. edit. Par. 1560. Archieratikon, edit. Paris 1643. Missa Ambrosiana, Gregorii Antiphonarium & Sacramentarium, Ordo Romanus Antiquus, Alcuini Sacramentorum liber & Officium per ferias, Officium Muzarabum in Hispania, Grimoldi Sacramentorum liber, Breviarium Romanum, Breviarium Premonstratensium, Preces Ecclesiastica veteres à Georgio Cassandro edita: Missale Gothicum, tom. 6. *Biblioth. Patr. edit. Par. 1589. & tom. 15. Edit. Colon. 1622. Missale Romanum Vetus, Edit. Paris 1529. Missale Romanum reformatum jussu Pii 5ti. & Clementis 8. Edit. Rom. 1604. Missa Latina Antiqua, Edit. Argentine. 1557. Pontificale Romanum Vetus, Edit. Venet. An. 1572. Pontificale Romanum Reformatum jussu Clementis 8. edit. Rom. 1595. Ceremoniale Romanum edit. Colon. An. 1574. Sacerdotale Romanum, Edit. Venet. An. 1585. Baptizatorum & Confitentium Ceremonia antiqua, una cum Prefationibus vetustis, Edit. Colon. 1530. Ordo Baptizandi, cum modo visisandi infirmos, Venet. 1575. Sa-**

*era Institutio Baptizandi juxta ritum S. Romana Ecclesie ex decreto Concilii Tridentini restituta*, Edit. Par. 1575. To those Liturgical adulterated Records, may be subjoin'd *Nicodemus's Gospel-Pamphlet*, first printed by *Simon Grineus*, at *Basil*, 1569. The Dialogue or Altercation between *Jason* and *Papiscus*; and *Hermes's* Visionary Pamphlets, as also some Apostolical Constitutions, call'd by *John Damascen* and *Anthony Melissa*, διδάχῃ, διδάξεις, διδάται, διδασκαλία, &c. with a great many more of such Anti-dated Forgeries; which may be seen in *Orthodoxographa Grynei*, Edit. *Basil*. 1551. *Bibliotheca Patrum*, and other forementioned Collections: See also in *Mabillion's Veter Analect.* *Spicileg. Aët. SS. Ord. Bened. Curs. Gallican. Liturg. Gallican.* and the rest of his other Laborious Scrutinies into Mysteries of Trifles and Superstitious Pamphlets of all Ages, and particularly his Volumes, *De Re Diplomatica*, &c.

The Active and Passive Impositions of some pretended Christians, proceeded still further, even so as to concur with some ill designing Gentiles, in the venting of some anticipated and amphibious Pamphlets, under the Heathenish Names of, *Trismegistus*, *Asclepius*, *Zoroaster*, *Hystaspes*, *Sibyllin Oracles*, *Pontius Pilate's Letter to Tiberius*, *Tiberius's Speech to the Senate*, *Lentulus's Epistle describing the Person of Christ*, *Pilate's Letter to the Emperor Claudius*, *Pilate's Acts*, the Epistles and Orders of the Emperors *Adrian*, *Antoninus Pius* and *Marcus Aurelius*; all still extant and often printed: See *Euseb.* lib. 1. *H. E.* cap. 9. lib. 2. cap. 2. and lib. 9. cap. 5. *Epiphan. Hæres.* 50. n. 1. *Tertullian Apologet.* cap. 21. *Justin. Mart. Apol.* 2. pag. 76, &c. The Epistle of *Marcellus*, Son of *Marcus* Governour of *Rome*, to *Nereus* and *Achilleus*, is to be seen in *Sigebert*, *Trithemius*, *Possevinus*, and at the end of the

the Pontifical Library, pag. 487. publish'd by *Ludovicus Jacob à S. Carolo*, at *Lyons* in 4to. 1643. &c.

But in the second Christian Century there appear'd in publick some excellent Christian Pamphlets, of the most genuine and ingenuous Characters; as the Apologies and Addresses of *Justin the Martyr*, *Musanius*, *Modestus*, *Athenagoras*, *Hermias*, *Apollonius*, *Pantanus*, *Rhodon Asianus* and *Miltiades*, (who is call'd by *Tertullian*, *Rhetor* and *Sophista Ecclesiarum*) all Greek Philosophers, but mostly residing at *Rome*, where they personally Address'd the Emperors and Civil Government for Toleration; which as it was but occasionally obtain'd, so it was as precariously enjoy'd.

Of the same air of Legitimacy were those earlier ingenious Pamphlets, publish'd by some learned and vertuous Christian Ladies, viz. *Pomponia Graecina*, Wife of *Plautius* Governor of *Britanny* for the *Roman* Emperors; and *Claudia Ruffina*, Daughter of *Caractac*, alias *Arviroge*, and Wife to *Aulus Pudens*, a Nobleman of *Hetruscia* in *Italy*, and a great Poet and Philosopher, as was also his said *Britannick* Lady *Ruffina*, and as such celebrated by the famous *Latin* Poet *Martial*, living in the first Christian Century.

The first, now remaining, Christian Pamphlets in *Latin*, be, *Tertullian's* *Apollogeticus*, and *Minutius Felix* a Lawyer of *Rome*, his Dialogue, stil'd *Ottavius*, in behalf of Christianity which then lay bleeding, for want of a Legal Suspension of the Penal Laws, and for a Civil Toleration from the Imperial Government. At the same time there were some other more loose and ambiguous Pamphlets, writ by one *Ezechiel*, a half-Christian Poet, printed at *Paris*, 1609. and in the *Bigneau* Edition of *Biblioth. PP.* *ibid.* *An.* 1624. and *Justus* of *Tiberias*,  
of



of the same Character and Performances; and some others of a quite opposite Tendency, and of a different Party-Controversy; such were the Satyrical and Irreligious Dialogues writ in *Greek*, by the Polytheistical, or rather Atheistical *Lucian*; especially those Pamphlets Written against the Christians, viz. his *Philopatr. Asin. & Pseudomant. De Morte Peregrini*, &c. There were then nevertheless some Devotion-moving and Fellow-feeling Pamphlets; such as, *The Acts or Tryals of Martyrs*; and in particular, *The Tryals or Acts of Felicitas and Perpetua*, printed by the learned *Holstenius* at *Paris*, 1664. and reprinted at *Oxford* in 120. 1680. *Ex MS. Sarisburiens.*

But two of the most comprehensive Pamphlets for Learning and Piety in those purer Ages of Christianity, were writ in the fifth Century, by two more genuine Christian Ladies, viz. *Of the Life of Christ*, compos'd in *Greek* out of *Homer's Verses*, by a suitable Application; and the same Divine Life set forth in *Latin* out of *Virgil's Poems*; the first was publish'd by the Empress of the East, *Eudocia*, or *Eudoxia*, by name; the Composer of the Second, was *Proba Falconia*, Wife of *Anicius Probus* a Consular Gentleman of the first Roman Quality; both those appropriated (Grammatically, Poetically and Allegorically) Litteral Poems were often printed, viz. *Vita Jesu Christi, ex Centonibus Homeri, per Eudoxiam Imperatricem, edit. ab Ald. Venet. 1554. & 1578. & in Biblioth. PP.* Her Scribe or Assistant therein was the brave Patrician *Pelagius*; vide *ss Phot. Biblioth. cod. 183. &c. Vita Jesu Christi, ex Centonibus Virgilianis, per Probam Falconiam, Edit. Lugdun. 1516. Francf. 1541. Paris, 1578. Colon. 1601. & Biblioth. Patr.*

In the forgoing Century the great Christian Mar-  
tyr

tyr *Anastasia* did set forth some little edifying Pamphlets, whereof some fragments may be still seen in *Suidas*. *Phot.* &c. In the same fourth Century there were some Whiggish Pamphlets publish'd by some Moderate Heathens, such as *Q. Aurelius Symmachus*, Edit. cum *Fr. Jureti* & *J. Leclitii Notis*, *Genev.* 1598. & *Par.* 1604. cum *Addit. & Notis Parisi Neop. Nemet.* 1628. He was much of a Gentleman; so also was *Hierocles* Governor of *Alexandria*, edit. à *Pearsono*, *Lond.* in 8vo. 1654. and *Calcidius*, or *Chalcidius*, a Platonick Philosopher, and almost a Christian, Edit. à *Meursio*, *Lugd. Batav.* 1617. These Moral Tracts of those Learned Heathens, were Bible and Gospel, in respect of *Arius's* Scandalous and Brothel-Pamphlet, which he Christen'd by the prophane Name of *Thalia*; from which Pamphlet-Harlot all Modern *Arians* derive their maternal Illegitimacy, and therefore are call'd by some, the Primitive Sons of a — of the same 4th Century.

Not long after, in the next Age, a learned *Britain* publish'd an excellent Christian Pamphlet, (still extant inter *Opera Sth. Augustini*) *De Vera Christiana*, in *St. Augustin's* 9th Volume. The Author was a Lay-Gentleman, nam'd *Enstidius Priscus*. In the same 5th Century, another Lay-Gentleman, call'd *Marius Mercator*, of *Africa*, or *Italy*, writ some Pamphlets against the *Pelagians*, *Theodor. Mopsuestan. Celestin. Ruffin. Julian.* about the Conformity of *Nestorius* with another older Heretick, *Paul* Bishop of *Samosata*, &c. In the 6th Century, our *Britannick* *Gildas* dispers'd a Satyrical Pamphlet, foretelling the overthrow and thralldom of his Island-Country, after the *Saxons* had enslav'd it.

About the same time the Lady *Bandonina* publish'd a Panegyrical Pamphlet upon the Life of Dame *Radegunda*, still extant in *Surius*, tom. 4.



In the next Age the famous Monk *Marculphus*, scatter'd about, his Pamphlet of Formularies, edit. *Col. Agrippin.* 1618. In the 8th Century, *Withred* King of *Kent*, in his Parliament of the Chief of the Laity and Clergy, publish'd Ecclesiastick as well as Civil Laws, in a little written Roll, not exceeding our Pamphlet-size, in *Labb. & Spelman*. About the same time two *Spanish* Bishops, *Felix* and *Elipant*, handed about, several Pamphlets for the revival of *Arianism*, but were soon confuted by the learned *Brittain Flaccus Albinus Alcuinus*, (as may be discerned in his Scholar-like Works, edit. *Paris*, 1617. In Fol. by that great Historian *Andrew Duschene*) and were utterly confounded and condemn'd in a great Council at *Frankford*, made up of the chief of the Laity as well as Clergy, according to the Constitution and Custom of all general Councils and Parliaments; tho' the formal Votes and Subscriptions were only requir'd of them that were mostly concern'd alternatively, whether Clergy or Lay-Chieftains in their turns, as is demonstrable from *Lawrence Howel's* Abridgement of Ancient *Britannick* Canons, in *Latin*, pag. 2. *Dum conventa est magna Synodus Clericorum & Laicorum in uno Concilio, &c. De incestuosis nuptiis Regis Vortigerni, &c.* and from *Charlemain's* Capitularies and Laws, and Statutes of other Kings, publish'd by that learned Canonist *Stephen Baluze*; in *Carol. Magn. Capitul.* 1. ad An. 789. col. 239.

Where there is mention'd and condemn'd a daring Pamphlet, pretended to be *Jesus's* own Penning, and sent immediately from Heaven, or dropt down into *Hierusalem*, and there found by *Michael* the Archangel, near the Gate *Ephrem*, and copy'd out by the Priest *Leora*, and sent to the Priest *Talasus* in the City *Hieremia*,  
and

and thence to another Priest *Leobanius*, in the City call'd *Arabia*, and thence to the Priest *Macherius*, in the City *Versavia*, thence into the Mountain of *St. Michael* the Archangel, and thence carry'd by the hands of an Angel to the *Roman City*, for *St. Peter's Sepulcher*, where the Keys of Heaven are plac'd; whereupon twelve Popes (12 *Papati*) who are in that *Roman City*, Fasted, Watch'd and Prayed three days continually, &c.

The great Forgery of this Heaven-born Epistle, was fairly prov'd upon a venerable old Bishop in *France* call'd *Aldebertus*, and own'd as an intolerable Cheat by Pope *Zachary*; the Forgery was first found out and discover'd by that honest *Britain Boniface*, alias *Winfred*, one of the first that Preached the Christian Faith to the *Frisians*, *Saxons* and *Bavarians* in *Germany*; who sent his Priest *Deneardus* with the true Copy of that forg'd Pamphlet, and of a Prophane and Irreligious Form of Prayer, (wherein the Angels, *Inias*, *Tubuas*, *Sabaos* and *Siniel*, be very familiarly invoc'd) to Pope *Zachary*; who with seven Episcopal and seventeen Presbyterian Cardinals, subscrib'd the Condemnation of both those Church-Cheats of forg'd Pamphlets. A pretty Collection of that *Boniface's* Epistles was publish'd by the learned Jesuit *Serarius*, at *Mentz*, (whereof our Countryman was the first Archbishop) in 4to. 1605. See in *Labb. Concil.* tom. 6. Col. 560. *Concil. Roman.* 2. Act. 1.

In the same 8th Century, a certain Hermit near *Glastenbury*, vents an unaccountable Pamphlet, call'd *Sanctum Grual*, or *Gruel*, or *Sanegreal*, or *Sanguis Realis*, treating of *Joseph the Arimathean's* Arrival and Miracles at *Glastenbury*; and of our Saviour's Meat and Blood at his last Supper: 'Twas translated also into a *French Romance* by an old French

Poet, call'd *Perceval*, under this Legendary Title, *La Conqueste du Saingreal*, according to Mr. Borel's Glossary, or *Tresor des Recherches & Antiquitez Gauloises & Francoises*, in 4to. Paris, 1655. Sous la parole *Graal*, &c. See in our Learned Prelate of Carlisle's *Engl. Hist. Libr.* pag. 91. last Edit.

Much of the same Date and Veracity was another Legendary Pamphlet, republish'd by one of the Knights of St. *Lazar*, in Latin, under this Title, *De Sancto & Justo Lazaro, qui 14 diebus sepultus fuit apud inferos & quemadmodum excitavit illum Christus, explicant libri quatuor, quos videntes Apostoli, tres eorum absconderunt, unusq; inventus est, estque primus in Urbe Roma. Vid. Supplem. Biblioth. Gesn.*

In the 11th Century another French anonymous Bishop forg'd a Pamphlet from Heaven, whereby he pretended to force all People to Swear to fast upon Bread and Water every *Friday*, and to abstain from Flesh and Liquors on *Saturdays*, and that they should trouble themselves with nothing else of Religion; a great many other French Bishops concurr'd in the Tyranny as well as the Cheat; but Gerard Bishop of *Cambray*, publish'd a Pamphlet in answer to that forg'd one from Heaven, wherein he divides all Mankind into three aboriginal Orders of Anthroparchy, in *Orantibus, Pugnatoribus & Agricultoribus*, &c. The Contents are more at length to be seen in *Sigebert. Gemblac. Chron. ad An. 1032. pag. 595. Edit. Francof. 1583. per J. Pistorium Nidanum.*

Not many Years after, the Inluse Anchoret *Peter*, from the Confines of Spain, put the whole World in an uproar, by the vertue of a Pamphlet fall'n from Heaven (*quandam circumferens Chartulam quam assererat de Calo lapsam*) whereby all *Christendom* was commanded to Arms, and to March



to Jerusalem, and enjoy their Victories: No sooner said, but the Impostor Hermit, with his Imposture-Pamphlet, was obey'd, as the concluding Blast of the last Trumpet, that was to summon the Complex of Mankind to the Final Judgment, and Ultimate Obsequies of the inflam'd World: The Graves indeed were not quicken'd up to Life, but the Living seem'd to be sorry for their Survivorship, and to place all their Security and Attainment in an emulous fulness of speed to the Place appointed by the Pamphleteer: Had the Eastern People been as willing to change as the Europeans seem'd forward and pressing to transplant themselves with their *All* to the East, Europe would not have been longer without a new Tenant and Colony than the strictest preciseness of time for the Journey would of necessity have taken up. See *Dodechinus*, who might have remember'd the time himself, in *Appen. ad Marian. Scot. Chron. ad An. 1096. pag. 462. edit. Fr. 1583. Mirabilis enim* (says that good old Abbot) *spiritus illius temporis homines impulit, &c.*

Some say that a Detachment of the same Croisade, or Holy-War, call'd *Flagellantes* or Whipping-Toms, boasted also that they had a Pamphlet sent them from Heaven by an Angel, (*litteras jactabant per Angelum e celis allatas*) by which Pamphlet-Forgery they gain'd one great Point, which was to be believ'd more than the Priests by the common People; as it is express'd in *Paraleippomen. Rer. Memorab. ad Abbat. Ursperg. Chron. An. 1349. p. 274. Et vulgus eo adduxerunt ut flagellatoribus plus crederent quam Sacerdotibus, &c.*

The nearest Pattern for those pretended Heaven-descending Pamphlets, were the imposing Revelations of *St. Roswida* a Nun of *Gandersheim-Monastery*, printed by *Conrade Celte* at *Nuremberg*, An.

1501. and together with the old Saxonian Historiographer, *Witkindus* a Monk of *Corbey-Abbey* in *Westphalia*, (which was formerly call'd, *Saxonia Superior*) where that Sybilline piece is term'd, *Pænigeritum Roswithæ Monialis Ganderheimensis De rebus Ottonis Magni, versu Hexametro conscriptum*. In the 10th Century, Edit. *Francof.* in fol. An. 1621.

About two ages after, there appear'd other Heaven-pretending Pamphlets, under the Name of *Revelationes Sæ. Hildegardis Abbatissæ Montis Sæ. Ruperi. prope Bingen ad Rhenum*, Ed. *Paris* 1513. *Colon.* 1566 and 1628. and under the name of, *Revelationes Sæ. Elizabethæ Abbatissæ de Schonau in Dioces. Trevirensis prope Monaster. Sti Florini*. Edit. *Colon.* 1628. Not very much later were the like Visionary Pamphlets or Revelation-Libels of *Gertrude* and *Machtilda* or *Mathilda*, a brace of Nuns of the Monastery or Convent of *Helfenden*, printed at *Paris*, 1513. *Colon.* 1536. and *Venet.* 1522 and 1558. &c.

But a far better Pretence of being plac'd to Heaven's Account had that Pamphlet, which in the Year 1337. and 34 *Edw. 1.* in the beginning of *Hillary Term*, (when the King had a Parliament at *Carlisle*, upon the occasion of the coming of *Wm. Testa*, call'd *Mala Testa*, to impose the Exactions of first-Fruits, and Vacancies of Benefices) which, I say, upon those *Romish* Pretensions and *Papish* Propositions, seem'd to fall down, as it were sent from Heaven among them, in a full Parliament, a certain Pamphlet, under the Title of an Epistle from *Cassiodorus*, against the continual Encroachments and Impositions of the Church of *Rome*, recorded in an Ancient Chronicle of *St. Albans*; whence 'twas printed by *J. Fox*, in Vol. 1. pag. 400 and 401. &c.

Tho' most were for fathering their designing-Pamphlets;

phlets upon Heaven, yet there were not wanting some of the masterless Crowd of Libellers in ages, who were so honest as to ascribe them their more Native Place, *viz.* The Shades below, and to the more natural Father of such for- Pamphlets, *viz.* to *Lucifer*, who oftentimes the better Claim and Share either in those whom, or in those to whom, such Libels Address'd; yet in reality, the like Pamphlets or to *Lucifer*, carry'd with them less danger implying, and a better design of Reforming, setting People good or bad upon their Guard Watch; for People are more prone and apt to think, that the Community and Commerce between Mortals and the Shades below is much more likely and proportionable to their reciprocal interests than any intercourse with Heaven, which unwillingly, distanc'd continually more and more the conscious Guilt of Mortals; so that any mutual Communication therewith must bring along with it more than Mortal Proof, or any Co-natural conviction, but rather must dazzle Mortality with mortal Rays, and self-condemn it with irresistible Characters of Preternatural, or rather Supernatural self-evident Conviction.

Such Infernal Pamphlets were *Lucian's* *ἑρμῆς* Dialogues of old; and the ingenious Mr. *Bayle's* Parallels, of the same Necrodialogistical kind; and both of no inconsiderable moral and political use in their respective Generations: And *Lucifer's* own Pamphlet, *Ad malos principes Ecclesiasticos* Dat. *1651. a Palatii nostri, fractione Consortiumq; nostrorum fractione*, 1351. Edit. Paris, &c. And another Anti-Clergy-Pamphlet, sent by the same Jesuitical Gentleman, Mr. *Lucifer*, to his old Correspondents and other Rivals, *Prælatorum* &c. dat. An. 1370. & edit.



per *Huldericum Huttenum*, &c. And another Epistolary Pamphlet of *Lucifer*, in the Nature of an Eucharistical Epistle, or Letter of Thanks, &c. to the Devouter sort of the *Popish* Clergy, &c. *vid. Vincent. Bellovicens. in specul. Histor. lib. 24. cap. 89. Jacob. Carthusian. Epistol. ad Episcop. Warmac. ex Prophetia Hildegardis; & Illyric. in Catalog. Test. Ver. fol. 546. &c.*

We must not forget one Original in *English*, of the same Epistolatory kind of those *Luciferian* Pamphlets, of a later Date, inscrib'd in *J. Fox's Act. & Mon. Vol. 1. pag. 572. Lucifer's Letter to the Persecuting Clergy, &c.* About the latter end of the same 14th Century there was a Pamphlet dispers'd, writ by one *Walter Brute*, Student and Graduate at *Oxford*, against the Errors and Abuses of the Church of *Rome*; wherein he seems to maintain an Occasional Priesthood belonging to all Men and Women, in cases of Necessity; as may be seen in *J. Fox, ibid. pag. 566.* And in the former part of that Age was publish'd that noted Pamphlet of Prophecies, stil'd, *Vade Mecum in Tribulationem*, writ by one *Johannes Rochtaylada*, or *Hayabalus*, or *De Rape-scissa*, a Fryar-Minorite; who prophesied in that and other Sermon-Pamphlets of his, that the Church of *Rome* was the Whore of *Babylon*, and the Pope to be the Minister of, or Antichrist himself, and his Cardinals to be False Prophets; that God will purge his Clergy, and will have Priests Poor, Godly, and such as will faithfully feed the Lord's Flock: He prophecy'd also, at the same time, that the *French* King and his Army should have an Overthrow; which came to pass while he was in the Pope's Prison at *Avignon*; where he, and another Priest, for flinging away the Pope's Bull, were, in all likelihood, Burnt or Murther'd:

*Nec*

# The PREFACE.

25

Nec amici, nec inimici, desunt Johanni de Rupe-scissa, (says Mr. Breton, his Editor in Prefat. ad Lector. tom. 2. Fascicul. Rer. Expetend. & Fugend. sive Append. ad fascicul. predict. edit. Lond. 1690. pag. 493.) si Tritheimio credimus, vir erat pugax & vanusq; si Froisfardo, nobili Historico Gallico, equuli suo, vir erat pius & doctus in rebus eventus præcogitanda; spiritus Prophetico indutus, caligua utriq; oratio - in quibus aliqua quidem probe; & bene dicta reperies; aliqua vero garrule et impte, &c. He is introduc'd as a Witness and Party in the perpetual Church-Succession of the true-believing Members in all Ages that protested against the growing Errors and Abuses of the Church of Rome, by Flaccus Illyricus, a learned Lutheran Protestant, in Catalog. Test. Verit. and by J. Fox, Vol. 1. pag. 444, 445, &c.

Towards the Commencement of the next 15th Century, several Pro and Con Pamphlets were dispers'd, concerning one R. Wicke, Priest, who being degraded, and afterwards burnt on Tower-Hill for Heresie, or Sticking fast to the Primitive Christianity, against the Apostasie of the Roman Catholick-Church, was mov'd to Prophecy that the Postern of the Tower should sink or fall down; which happening exactly as was predicted, got him the esteem of Sanctity and Pilgrims to the place of his Execution; the concourse of People thither, was so great and likely to continue, that the Popish Clergy prevail'd with good Henry the 6th, to forbid that Pilgrimage to the Protestant Saint and Martyr's Topographical Memoranda, by special Writs directed to all the Sheriffs in England, to put a stop to those Pilgrimages, with the whole Posse of every respective County, in case of necessity or any resistance by the said Pilgrims: The Writs were dat'd 15 July 1539. Reg. 17. One of the Sheriffs of London about that time



time, was *Robert Fabian*, who relates the whole proceedings and the Pamphlets and Discourses publish'd thereupon, in his *Chronicle*, printed at *Lynd.* in 1559.

In opposition to the progress of *Wickliff's Protestant Reformation* both at home and abroad, there were much about the same time publish'd Devotional-Pamphlets in the highest strain of Popish Superstition and Romish Prophanation; such as, *Rosacea Christifera Augustissima Maria Corona*, edit. per *Judocum Bisselasum Nobil. Aquinat. An.* 1480. Some think the true Author was *Alanus de Rupe*, a Black Fryar, who was one of the chief Inventors of the Rosary or the Lady's Psalter, with the Confraternity built thereupon, call'd *Fraternitas Coronariorum vel Rosarii*&c. The Abstract of which Pamphlet was publish'd under these Titles in *English*, *Our Ladies Rosary*, with a Method to Meditate on it, *Ann.* 1598. *The Society of the Rosary*, &c. Worse, if possible, was this prophane Pamphlet, *Biblia Mariana*, in quibus Omnia fere, quæ in sacris Scripturis continentur, *Virgini Maria* adaptantur, edit. *Colon.* 1625. ex *MS. Sufatensi*. And another Hyperbolical Pamphlet, *De Laudibus Beata Maria*; edit. *Duac.* 1625. in 4to. Both these last were attributed to *Albert the Great*, and are to be found in the 21st Volume of his Works; with *Paradisus Animæ sive De virtutibus libellus*; whereas the real Author was one *Richard Laurence*, a Penitentiary of *Roen*; if the Jesuit *Theophilus Raynaudus*, in his *Dyptycha Mariana*, guesses right; or *Hypolytus Maraccius*, in his *Bibliotheca Mariana*, don't tell untruths as usual.

But to shew that a poor Carpenters Son was as capable to write Theological Tracts as the best Divines of those times, there was publish'd a Moral Pamphlet, call'd, *Destruitorium Viciarum*, printed at *Noremberg*,

Norremberg, in 1496. And near an Age before, was publish'd, *The Prayer and Complaint of a Plowman*: which Religious Pamphlet has been long since re-publish'd by our Protestant Martyr William Tyndal, and J. Fox, at *supr.* pag. 453. And in our days one Cooper a Farmer near Nottingham, could appear in a Pamphlet of Politicks, to no better effect, tho' with more Grace and Modesty than a Synchronical half-sheet, stil'd, *The Proposal*, to no less a Person than Her late Majesty; and for no less an end than to new-model the Ministerial part of the Government; the primitive Title is much plainer, thus, *The Supposal: Or, A New Scheme of Government*; at first the price of it was a Penny, now 'tis given away gratis; there being no name to it 'twas thought at first that it might have been taken from some *Arabick* Manuscript bequeath'd to *Bedlam-College* Library, by *Oliver's* Porter, or some Primitive Father of that University, after he was turn'd out of his own; but it has been own'd since, by the same modest Author that made several Pamphlet-Supposals, or Libelling New Schemes for altering the National Common-Prayer, and for supplying the Defects of the Scripture-Text with new Apostolical Constitutions, and for supposing every one he pleases to be of his opinion, tho' they had not Honesty enough to own it; and for supposing all those he could not answer to be Modern Controvertists, that know nothing of the matter, and not worth talking or conferring withal; and for supposing that by three or four Months reading of some Ancient *Latin* Writers, he was sufficiently intitul'd to challenge the whole Convocation to dispute with him, and to publish his self-condemnation canonically pass'd upon him by that venerable Body, or his self-confutation, with the convin-

cing Letters of some charitable Divines, who render his *Arian* Obstinacy without any fence or excuse; tho' by Printing those Orthodox Letters gain'd the Point of making his own Effrontari to sell the better; for his last self-condemning Pamphlet could never be suppos'd to go off to an advantage, were it not to see how he was condemn'd out of his own Mouth, and out of the Reverend Mr. *Broughton's* Letter; whereby the Work is confirm'd in the Opinion it always had of *Arian* Impenetrability, viz. 'That he would  
' more receive any Conviction from the most e  
' dear Demonstration imaginable, than a Stone cou  
' receive Sensation from the Hammer that beat  
' into pieces; so that all that can be said or w  
of, or to, or upon such a Forehead of impenetra  
Metal, is, *Lest Pamphlets may not make thee from Ol  
vion pass, Except thy self thou Monumental Brass, &c.*

The *Arian* Pamphlets are not half so diverting as the *Popish* Libels; tho' as to their Idolatry, the difference may be split, as it is in the present Estimate of all *England's* Book of Idolatry, &c. The *Popish* Pamphleteers are divided, for all their Center of Unity, into three Classes; whereof the first that of the Jesuits and Secular Priests Libelling one another; as is to be seen in the Provincial Letters so call'd by the *Lisbonian* and *Dowagean* Jansenists partly from their first Father Jansenist, Mr. *Pasch* Letters against the Jesuits, suppos'd to be pen'd by a Provincial, or to a Person living in one of the Country-Provinces; and partly, because they were written to the Provincial, or Superior of the Jesuits. The second Class of *Romish* Pamphlets is that of a Party of *Romanists* combating against their Confederates and Allies the *Jacobites*: The occasion of the Fray was thus, as I am credibly inform'd

Bel



Before Mr. Leakey was to go over to convert the Pretender, 'twas thought fit by the *Jacobite-Junta* that he should publish to the World, as well as to the *Romish Confederateship*, the chief Grounds and Articles of his Nunciature in *Lorraine*; and intitol'd his Farewel Dialogue, *The Case stated*; the Interlocutors be, the Lord to whom he was going, and a Gentleman, *i. e.* himself, who was to do the Fainor Act of Chivalry upon the Chevalier; whereupon all the *Popish* Emiffaries were touch'd, and took the Piece for a downright Breach of the general Articles of the Grand Alliance between them and the *Jacobites*, especially the Lord in the Farce; since the Gentleman told him, ' That he would give him a ' List of unanswerable *Protestant* Books; and accordingly nam'd a considerable Number of our best *Protestant* Writers, who unanswerably confute the *Jacobite-Schism* as well as the *Romish-Superstition*; but amongst others, the Gentleman, seems to put a particular Stress upon Dr. Barrow's *Treatise of Supremacy*, which indeed being joyn'd, as I have seen them Bound together, with the learned Mr. Talbot's *History of Schism*, can't be deny'd but 'tis such a compleat and unanswerable Original in its kind, that both the Lord and the Gentleman, *i. e.* both the *Romish* and *Jacobite-Schisms* and Sphalms are irretrievably laid open and flat to the Ground thereby: However the *Romish* Missioners took it as a Challenge, and finding that a great many of their *Romanists* here, were in danger of being converted before the Lord Chevalier himself, by a diligent and pressing Lecture of the said Dialogue or Case stated, concluded 'twas high time it should be answer'd by some *Roman Catholick*; accordingly one Sutton, an *English Fryar of Doway*, writ a Pamphlet, which he call'd, *The Case Re-stated*; which was pre-

sently



sently reply'd to, by an Anonymous Gentleman of the *Leslean* Party, in a Pamphlet, styl'd, *The Casuistry stated*; which has been again rebutter'd by another *Romish* Missioner, in three Pamphlets or Parts; whereof the General Title is, *The True Church of Christ, shew'd by concurrent Testimonies of Scripture and Primitive Tradition*: But the Third part is not wholly finish'd the Printing: I have had the opportunity lately to cast an Eye upon an Answer to most of those three Pamphlets, done by a *Protestant* Divine, who tells us that the Author of those three last *Romish* Pamphlets is our Mr. *Howarden*, now Living in his own Country *Lancashire*; he had been Master of Divinity in *Doway-College*, but that since one Dr. *Paston*, the President of the said College being Dead, the said Mr. *Howarden*, alias *Bertweezel*, or *Bertwisle*, is going to *Rome*, to make his Court and Interest to be made either President of *Doway-College*, or Bishop *in partibus*, in the room of Bishop *Smith* deceased but that Dr. *Witham*, Nephew to Bishop *Witham* puts up for the aforesaid Presidentship; he is at present chief of a little House in the Suburbs of *St. James's* at *Paris*, for three or four Secular Priests to study at *Sorbon*; his Uncle the Bp. *Witham*, resides at present, it seems, at *St. Thomas's* near *Woolverhampton* in *Staffordshire*, and goes by the Name of *Fowler*; and Bishop *Gifford* resides chiefly in and about *London*. The same *Protestant* Answer makes it appear that Mr. *Howarden's* Answer to what Mr. *L---ley* and his Vindicator say, that the Church of *France* by curtailing the Pope's Supremacy, has wholly taken it away, has nothing in it but the *Jansenistic* Doctrine of Cursing the Pope when he does not please them; and the Opinion of Mr. *Howard* and his Party is, that this present Pope is altogether

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ther for the Jesuits, and therefore not to be minded but when he is of their side against the Jesuits; for otherwise the Pope is to be brought back by the Church to his first Institution, that is, to bind him fast to his fallible Chair, and be contented with a Feather in his Cap, of being *Jure Divino*, the nominal Centre of Unity; which, in effect, is setting up a constant Appeal to a General Council, and consequently Mr. *Howarden* has fairly incurred the Premunire of *Excommunicationis Majoris*, renewed Yearly against all such Appellants and their Abettors; which is not the Shortest Way for Mr. *Howarden* to obtain the indelible Character of a Bishop, or the Pensionary one of a President from the Pope: So that the Protestant Answerer uses the same *Argumentum ad hominem* against Mr. *Howarden* as he does against his Friend Mr. *L---ley*, who in some of his former Writings had unluckily laid some Complaints against the Crown-Supremacy of the Church of England; from whence Mr. *Howarden* thinks himself sufficiently Authorized to bring Mr. *L---ley* to confess again, That there is one thing a Parliament can't do, *viz.* To make an Oath a Clergyman won't take: But Mr. *Howarden* has confidence enough to express it, with the Author of the Pamphlet of *Jacobitism-Perjury* and *Popery* of High-Church Priests, in 1710. in these choaking Terms: 'Is not this to confess the Church of England has been guilty of continual Perjury (from Hen. the 8th to the late Revolution) above a hundred and fifty Years together? (*Howarden* pag. 6. part 3.)

But this can affect no English Clergyman but *Jacobites*, who repent themselves, too late, of their Ordination-Oath, 'To minister the Doctrine, Sacraments, and the Discipline of Christ as the Lord hath

‘hath commanded, and as this Church and Realm  
 ‘hath receiv’d the same: (Bishop of *Normich*’s Speech  
 at the Doctor’s Tryal, p. 28.) whence the Crown-  
 Supremacy in the Church of *England* stands upon  
 the impregnable Ground of our Law and Gospel;  
 for according to the Lord *Coke*, in his fifth Book  
 of Reports (who was as great a Divine as Lawyer,  
 as ’tis thought there be now two Lords Chief  
 Justices as learned and solid Divines as any in *En-  
 gland*) *Comt’ Roy derive son Eccles. ley de au’, une’  
 ceux estreant icy resc’ pe’ aprmt’ estre appell’*, The  
 King’s Ecclesiastical Law of *England*, *Come Jus ci-  
 vile Romanum comt’ diverse de ceux leies fuer’ derive  
 de Athens*; since ’tis plain in common Christianity,  
 which when appropriated and receiv’d, every one  
 may call it his own, saying, *My Religion*, &c. To  
 this inconcussable Maxim in our Legal *Israel*, the  
 Sophistical Jesuit *Parsons*, in his Reply, pag. 113.  
 could say nothing at all, but only, ‘That every  
 ‘one that receives a Law and calls it his own, must  
 ‘needs be the Author of it; or, That there can’t  
 ‘be many Authors of one Law, and such ridicu-  
 lous stuff; wherein he plainly shews himself to be  
 baffled, by sneaking away from this Argument,  
 which he calls a Wily Slight, and refers to ano-  
 ther time, &c.

And to an Objection of a better kind the Lord  
*Coke* gives this fundamental and satisfactory Conclu-  
 sion, *Comt’ proceeding en l’eccles. Court soit en le nom’s  
 deusques, une’ est Court & Ley de Roy, come Leet est  
 ten’ en nome de Sny’ une’ est Court de Roy, &c.* But as  
 for Perjury let him and his *Romish* Clergy look at  
 home; but says he, pag. 12. ‘The Catholick Bishops  
 ‘swearing Fidelity to the Pope, and the Pope’s  
 ‘Mandates thereupon, being things introduc’d by  
 ‘Custom, if liable to just Exceptions may be re-  
 ‘form’d:



form'd; this is downright good Jansenism, that is, to Swear for or against those Propositions, as occasion serves; for when the Professor of Divinity goes to *Rome*, he must Swear he did not mean this in a Jansenistical Sense, to reform the Pope's Bulls and Mandates, or even suppose them to be liable to just Exceptions: But those Perjuries, it seems, are things of custom, and absolutely necessary to encounter the Jesuits withal, at their own Weapons of Equivocations and Perjuries; thro' which Jansenistical Perjuries Bishop *Witham* was oblig'd to run the Gauntlet, ere he could have at *Rome* his Mock-Episcopacy, *in partibus*; and Mr. *Howarden's* Crony, poor Dr. *Hall*, was forc'd to undergo the Strappado of Submission and Abjuration of his inbred Tenets, of not only the Jansenistical five Propositions, but also of equivocating Jansenism, concerning the acknowledgment of the Pope's Supremacy, *pro re natâ*.

But suppose Mr. *L—ley*, or St. —, or any other *Jacobite* Minister or Ministers, or altogether, or even some of the Church-Benefic'd Gentlemen, did, or do think themselves or others Perjur'd, or otherwise, for taking the Oaths of Supremacy, whar's that to the Church of *England* Doctrine or Discipline, if some few of her Members fail in their Performance? Neither the Schism nor the Sphalm is near so great as among the Members of the Church of *Rome*, for all their Pretences to the Center of Unity.

Mr. *Howarden* turns the *Jacobite* notion of Schism and the continging in it (wherewith they have been charging the Church of *England* and the *Dissenters*, ever since the late Revolution) upon themselves, dexterously enough, not without the *French* Air of *sûreté* and *soûble*; and pleases himself more than ordi-



dinary with the Imposture of the Nags-head Ordination, and a Queen's being the Head of the Church (Topicks that have been answer'd unreplicably innumerable times) in imitation of *Parson's* Sophistry, in his pretended Answer to the Lord *Coke's* Reports; where he Childishly repeats, with a great deal of nauseous Froth, 'That the Queen (p. 49.) 'might have given Commission to the Ladies of 'her Court to visit the Clergy and the Laity, or 'have made a Vicarefs-General; and that Women 'might have become the Clergy, and their Husbands the Laity; and that according to *Luther's* 'Doctrine, both Men and Women being capable (*Luth. de abrogand. Miss. & De Captivitat. Babylon.*) 'of Spiritual Jurisdiction and Priesthood, the Queen 'might make the Bishops Wives High-Commissioners; and such-like foolish Ribaldry, which Mr. *Howarden*, as much as he hates the Jesuits, is fond of espousing.

But what Mr. *Howarden* seems to boast most of, is in his numbers of Learned Men, in comparison of the few Scholars among the *Protestants*; 'tis in the first part of his slight Skirmishes, as I take it, he makes those *Thracian* Boastings of his *Catholic* Learning, and has no better Authority for his Calculations than the *Atlas-Geographus*, 'who, he says, 'was a *Protestant* Author; what then? he is no *Protestant* Pope, nor the Center of our Unity; if he were we would acquiesce to his Conjectures, and shew him more sincerity of Respect than the *Doway-College* *Fansenists* and all the Frenchify'd Secular Priests do perform to their Pope's Infallibility, whom they Swear to, backwards and forwards as their Quarrels or Politicks of complimentary Unity requires; if we believe the Jesuits so much as Mr. *Howarden* seems to believe that *Protestant Atlas* (which

(which was collected by a Club of all sorts) for to serve a Turn: I am sure the *Jesuits* have more credit in the *Roman Catholick Church* than ten thousand *Protestant* Geographers can pretend to, among *Protestants*; and those *Jesuits* assure us, that most of the *Secular* and *Parish Priests* in all the *Romish Church* are so ignorant that they don't understand their *Breviaries* and *Mass-Books*, not only not in *Latin*, but also not the Meaning of them, when translated and expounded in their respective vernacular Tongues; as King *Alfred* complain'd of old, of his *Parochial Priests*, in the *Sacerdotal Ignorance* of the *Saxon times*, (see Mr. *Wharton*, in *Auctar. ad Usher. De Sacr. Vernac.* pag. 375, 376.) 'tis certain, were it not for the *Regulars* and *Jesuits*, the *Parish Priests* with their *Parishioners* (not half so numerous as Mr. *Howarden* brags of) would be little better than *Pagans* to all intents and purposes: In short, he seems to prevaricate with his own *Jansenistical Party*, and to have a mind to play the Cards into the *Jesuits Hands*; especially when he boasts of the Number of the *Popish Schools* Abroad.

*Protestants* are not so unacquainted with *Popish Affairs* but that they know full well that there be scarce any *Schools* of any number or moment, but those of the *Learned* as well as *Wicked Society* of *Jesuits*; nay, one may truly say there be scarce any *Publick* or *Free-Schools* at all in *Popish Countries*, but what are taught by those all-devouring *Jesuits*. As for Example, At *Doway*, an University forsooth, three parts of four of the *Ecclesiasticks* there, are educated in the one *Jesuits-College* there; where a great many *Parish-Priests*, especially out of the Country, are necessitated to go for a small smattering of *Latin* and *Logick*, with a

little Notion of *Cases*, for to enable them to hear Confessions, which the Secular Priests are seldom troubled with, unless it be for Fashion-sake, after they have confess'd their swappers to the Jesuits or some of the Regulars: It's true, there be some Seculars that go to the *Austin* Fryars School for Philosophy at *Doway*, but that is very unusual; for the Religious Orders seldom or never Teach any but their own *in facto*, or *fieri*, and that only in higher Studies; since most of the Regulars as well as Seculars, learn Humanity, and the lower Studies in the several Colleges of the Jesuits; so that one may very truly conclude that there be scarce any other Universities or Schools, or Learning, in all *Roman Catholick* Countries, but what may be comprehended, first or last, as in their chief Source, in the Colleges of the Jesuits; and to take Mr. *Howarden* at his *plus fort*, not as he did the *Protestants*, very unfairly and cowardly, at their *plus foible*, as *Lapland*, *Gothland* and *Highlands*; let us consider the very Capital of *Romish* Universities, Schools and Learning; *viz.* the famous *Paris* and *Sorbon*; there be there but the Colleges of *Plessy* and *Harcour*, which are regented by the Secular Clergy of any tolerable Note for Humanity and Philosophy; but the one College of *Clermont* belonging to the Jesuits, has three times the Number and Quality of the t'other two.

At the College of *Navarre*, (where the famous *Dupin* liv'd undisturb'd from any great number of Pupils or Scholars, and so had time to write what he pleas'd) there is indeed a small Number of Scholars that arrive to a little matter of Humanity, Philosophy and Divinity; but at the very Entrance of the College one may plainly perceive from the faintness of the Eccho of an old Superannuated Master or



two, that those old Cloisters and Corners are better fill'd with dust, Rats and Ivybush-Gentlemen, than with any considerable company of Masters or Scholars; the Furniture and Structure seem'd very well accommodated for those more Numerous and Constant Inhabitants; and not only the Structure, but also the Flavour of the place seem'd very much to resemble a Church-Vault and Scent; the Colleges of *Marsin*, *Lisieux*, and *St. Barbara* are in the same predicament, or rather worse; for scarce any Body pretends to inhabit there; only about Midday, an Abbé or two, now and then, enter those Breaches, at the head of some few hir'd Scholars (most *Irish*) in order to future Preferment, and dare lodge themselves for a little time upon the Breach, but are soon oblig'd to retire, upon the very natural motives of self-preservation; unless perchance some of the discalceat Mercenary Troops, sometimes may stay behind, for want of a better Bed, as well as, of their daily Bread: *Montecute* or *Mounteguc-College*, is the same as it was in *Erasmus's* time, *i. e.* *pediculis scatet*; as also *Lombard-College* swarms with some *Irish* Refugees, and the fore-said Gentlemens Companions: And as to the *Sorbon*, the House or College, is a fair Stack of Building, not very large, and the Sall or Hall for their Acts and Degrees, proportionably comely, and the School (only for Divinity) over against it, being a new Structure, with a spacious or open place before it, but very indifferently frequented, seldom above twenty Students, commonly under, who write a sort of Dictates, compos'd according to the Directions of the Lay-Powers of Court and Parliament; the Regulars learn at home in their own Convents; as also the Abbés and Secular Priests under their own Tutors, mostly in their own

Quarters:



Quarters: Other *Romish* Universities and Schools their respective Towns and Cities, are in a far lower Degree, as the *Jesuits* Colleges and Schools rise there to a higher; so that upon the whole, 'tis evident, the main of their Catholick Learning, is deriv'd from and resides, in the crafty Schemes of Jesuitical Scholarship and Studies; there being scarce any other private or publick Schools besides, in any of the *Papal* Countrys. Now 'tis plain *Protestants* in all the Towns, Villages, Cities and Countries, have more Universities, Academies, Private, Publick and Free Schools, in proportion to the number of Places and Inhabitants, than in all *Popish* Countrys whatsover, since almost the only Schools for lower Studies, be those of the *Jesuits*, and chiefly for higher Studies. Besides, there be avowedly more among *Protestants* that do read the Holy Scriptures than among the *Papists*, how numerous soever; consequently the generality of *Protestants* may fairly and Christianly be suppos'd to be more learned than the *Papists*, of what degree soever; since the Historical and Obvious Moral Parts of Scripture may render People more knowing in the most sensible measures of Learning, at least in true Religion, than any other additional Learning whatsoever; especially, since 'tis notoriously known, that not one Ecclesiastick in a Hundred, whether Secular or Regular, ever read the Scripture half as much, nor as often as the Poorest Man or Woman that can read among the *Protestants*.

As to what Mr. *Howarden* confidently asserts, that *Germany* where the Reformation first begun, was the most Ignorant part of *Europe*, if not the most corrupted, &c. (p. 121. *Slight Skirm.*) This is downright Columny and an Effrontery, only becoming an Ignorant and Corrupted *Popish* Emissary; in

first place, 'tis repugnant to sense and reason, to imagine that any but Persons either of the greatest Parts or of the greatest Grace, or both, could compass so great a work, as to reform whole Kingdoms in so short a time. 2dly, The best Scholars in the whole *Popish* Communion, that first oppos'd the Reformation, were *Germans*, viz. *John Eckius*, *John Cochleus* and *John Faber*, Bishop of *Vienna*. 3dly, The three first, who set the Reformation first on foot, were not only more learned than their first three opposers, but the most universal Scholars of all the *Romish* Church, viz. *Luther*, *Melancthon* and *Illyricus*; but supposing only they were learned Men, 'tis enough to expose *Howarden's* corrupted Ignorance; who produces nothing in those Libels, but what has been answer'd a Thousand times over and over by learned *Protestants*; and indeed but what may be overthrown by the meanest *Protestant* Man or Woman, that can but read the Bible, with this one unanswerable Argumentative Dilemma; either *St. Peter*, for example, did know himself to be *Pope* of *Rome*, and the rest of those that were to succeed him, were in the same capacity to be obey'd and receiv'd as such by all Christians, or he did not; if he did, 'tis incredible he should so fail in his Duty, as not to write one Chapter or Verse about such an important Affair, in neither of his Epistles, which were for the universal Instruction of all Christians in general, since he puts all in mind of lesser Duties, if that had been any of them; if he did not know that to be a Christian Duty or an Article of Faith, well may all Christians acquiesce in *Peter's* bare Scripture-knowledge of Christian Faith and Duties; the same may be apply'd to all the rest of the Inspir'd Writers, and even to the Fathers of the first four Centuries, against all the other Superstitions and Corruptions.

ruptions of the *Romish* Church; for 'tis inconceivable, for example, that *Cyprian*, *Austin* or *Jerome* should not have writ one little Treatise or Epistle, about the *Pope's* Supremacy, Transubstantiation, Prayers to the *Virgin Mary* and other Saints, Purgatory, Mass, Praying for the Dead, &c. Had he or they or any of those Centuries known or heard the least hint of any such trumpery, &c. till this be answer'd sincerely, without a fear'd Conscience, 'tis plain that *Romish* Priests are Apostates from Christianity and *Popish* Missioners are Impostures upon the publick; and 'tis in vain to quibble with Scraps out of *Cyprian*, *Jerom* and *Austin*, and then to Buffoon with his Adversary (as that *Doway-Divinity-Professor* does, pag. 16. part 3. saying) and here be three Doctors to one, and three Saints to none, &c. and p. 124. part 1. he plays the Fool with Mr. St--- saying, he calls himself a Son of a W---re, because he said truly, that Rome was the Great Whore of Babylon, &c.

If Mr. *Howarden* intends to tune *Romish* Polemicks to his *Lancashire* Horn-pipe, after that severe rate, he may assure himself he can never be answer'd, whatever he may think of his unanswerable Adversaries; unless it be perchance by a well-strung Piper of equal Abilities, or by some curtail'd *Arian*, who possibly may prove his Match. But if he has any serious Intervals, I'd have him coolly consider, whether this subsequent Reduction of Christian Religion in general to a common Rule of Proportion, may be any ways subservient to his triumphant Thoughts of the Grandeur of his *Romish* Church: The Calculation is taken out of a Geographer of much of the same Authority with his *Atlas Geographus*, Dividing the World into thirty parts, he finds that nineteen of 'em are possess'd by blind and gross Idolaters; six by *Jews*, *Turks* and *Sarazens*; two by those



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those of the *Greek* and *Oriental* Christian Churches; and three by those of the Church of *Rome* and the *Protestant* Communion together: Thus Christianity in its largest Latitude, bears no greater proportion to the other grossly false Religions than one to twenty five.

This melancholly Consideration should methinks excite something of Mr. *Howarden's* conundrum-Mirth; that how merry soever he may continue in dividing those poor three Shares in Extent and Learning, between the *Romanists* and *Protestants*, I'll be bold to say, that since the Reformation, there have been more trad'd, more useful, more valuable and more lasting ornaments of Christianity in Writing and Print, publish'd by Authors of the *Protestant* Communion, than by any of the *Romish* Church from its growing postacy, ever since the 6th Century of Christianity down to these times: I'll name but a very few of the several Orders and Countries of *Protestants*, and begin with those of *Germany* and the Northern parts, viz. *J. Langius Erfurtensis* and *Joh. Michael Almogiensis*, *Joh. Schefferi Suecia Litterata*, *Thob. Bartholinus de Scriptis Danorum*, *Melchior Adamus*, *I. C. Becman*, *Cornaldus Looferus*, *C. Gesner* and *Idast*, *Buxtorf* and *Hottinger*, *Erider*, and *Ezech. anheim*, *Pusendorf* and *Leibnitz*, *Schomer* and *Leon. ter*, *Irignu* and *Grabbe*, *Spegel* and *Benzelius*, *Swor* and *Strimesius*, *Torseus* and *Fabricius*, *J. Luth* and *Chr. Juncker*, *Evarmann Ulsen*, Edit. Lips. 11. *David Cunitinger*, Edit. in aro. Nuremb. 1711.

The next shall be the *French* *Protestants*, viz. *J. and Hen. Stephani*, *Jos. Scaliger* and *Salma*, *J. Gerardus* and *Dralincourt*, *Is. Causabon* and *Bel*, *J. Spon* and *Basnage*, *Le Blanc* and *Aubertin*, *ph. Le Moine*, *Matth. and Dan. Larroque*, *Joh. urdieu*, *CL. Greof. De La Mothe*, *Baile* and *Le*



*Clerc, &c.* The Dutch Protestant excelling Authors be, *Erasmus* and *Gruter*, *Drusus* and *Grotius*, *Erpenius* and *Golius*, *Daniel* and *Nicholas Heinsius*, *Salden* and *Almoeloven*, *Meursius* and *Merula*, *Ger.* and *Is. Vossius*, *Gravius* and *Gronovius*, *Ludolph Kuster*, &c. Of the *Britannick* Reformation I'll name only those whose unparallel'd Writings are most noted abroad, as being mostly in *Latin*, or translated otherwise, viz. *Sir Tho. Smith*, *Sir J. Cheek* and *Sir Roger Ascham*, *Archb. Parker* and *Bishop Godwin*, *Bishop Jewell* and *Bishop Andrews*, *Sir Henry Savil* and *Sir H. Spelman*, *Dr. Whitacre* and *Dr. Perkins*, *Lord Bacon* and *Lord Herbert*, *Bishop Davenant* and *Bishop Montague*, *Dr. Heylin* and *Dr. Ellis*, *Bishop Hall* and *Bishop Taylor*, *Bishop Patrick* and *Bishop Ken*, *Bishop Walton* and *Dr. Mills*, *Dr. James* and *Dr. Hyde*, *Bishop Pearson* and *Bishop Fell*, *Dr. Hammond* and *Dr. Barrow*, *Bishop Beveridge* and *Bishop Bull*, *Dr. Wallis* and *Dr. Barnes*, *Archbishop Usher* and *Bishop Forbes*, *Archbishop Spotswood* and *Bishop Burnet*, *Bishop Stillingfleet* and *Bishop Ward*, *Dr. Stair* and *R. Boyle*, *Archbishop Tillotson* and *Dr. Lucas*, *Sir James Ware* and *Sir George Mackenzy*, *Horneck* and *Dr. Scot*, *Mr. Strype* and *Dr. Inett*, *Cartwright* and *Baxter*, *Dr. Owen* and *Rutherford*, *Selden* and *Leigh*, *Bunyan* and *Stenet*, *Rob. Barclay* and *William Penn*, *Mr. Madox* and *Mr. Rymer*, *H. Dodwell*, *Rob. Nelson*, *Hicks* and *Collier*, &c.

I defy *Mr. Howarden* to produce of all his boasted numbers of *Popish* Authors, that can answer any one of those Sets of *Protestants*, in Reputation, Learning, Solidity or Sincerity, as to any Christian Qualification or Religious Talent. Now as to the most Learned of all the *Popish* Party, first tis demonstrable that they either favour'd or were suspected by the *Romish* Faction to be inclinable to some of the *Protestant* Tenets; and Secondly, that they mutually destroy  
all

all one anothers Pretensions to any kind of Christian Learning: Thus *Aquinas*, *Scotus*, *Suarez*, *Vasquez*, *Sylvius*, and all the rest of the Schoolmen, have all along disabl'd one another, and Stabb'd each others brightest parts, worrying one another to Death; Cardinal *Cajetan*, Dominick *Soto* and *Melch. Canus*, were so disabl'd and foil'd by disputing with the first Reformers in *Germany*, that they laid School-Divinity quite aside; and were look'd upon ever since, by the strict *Romanists*, to be little less than half Hereticks, or *Protestants*; and the *Popish* Bishop *Catharinus* tho' of the same *Dominican* Order, taxes *Cajetan* with *Arianism*, and accordingly *Sandius* drags him into the *Arian* List; and even *Canus* accuses *Cajetan* for being a Renegado to the Fathers, in his Lectures upon the Scriptures; yet *Canus* himself as well as *Soto*, read *Calvin's* Works so diligently that they imbib'd not only the *Latin* Elegancy of *Calvin's* Stile, but also the *Protestantism* of *Calvin's* Opinion as to Grace and Repentance; and both are Prosecuted by *Bellarmin*, and most of all other Divines, both of the *Gallican* and *Roman* Church.

As to the *Popish* Saintly Bishops of the Secular Order, *Car. Borromaus* and *Fr. Sales*, the Jesuits and most of the Regulars don't believe one Word of their Sanctity no more than they read a Word in their Secular Bigottry-Works, or their Clergy-Visionary Writings, as those Regulars stile the Books of the foresaid Bishops, &c. their great Champions, *Bellarmin* and *Baronius* are quite shut out of doors in the *Gallican* Church, and truly in the *Roman*, Fryar *Pagi* has laid *Baronius* as flat as a Flounder, as *Launoy* did *Bellarmin* in the *Gallican* Church; but they must thank the *Protestants* (*Causabon*, *Whitacre*, &c.) who had done their Drudgery

for them before, in disjointing those over-grown Cardinals asunder; the *Gallican Church* uses their Cardinal *Perron*, *Spondamus*, *Genebrard*, *Duvall*, *Maucler* and *Hallier* the *Sorbonists*, not with much more Ceremony, for being of the High Roman Church; but as for those *Sorbonists* of the *Gallican* or *Low Roman Church*, *Gerson*, *Fa. Almain*, *Clemangis*, *Spenceus*, *Richerius*, *Launcy*, *Dupin*, *Baluze*, *Alexandre*, *Thiers*, and such-like, their Writings are not only condemn'd by the High Church of *Rome*, but also most of them are condemn'd and burnt by the *Gallican Church*, for spurious and heretical Productions, as the *Jansenists* Books were serv'd before; for the Ingenious *Paschal's Provincial Letters* were burnt at *Paris*, by order of the Parliament, by the Hands of the common Hangman; and the Abbé *De St. Cyran* was put into the Bastil, with all his Manuscripts, and was like never to come out but to go to the Gallows, had not a more natural Death prevented it, either there or in some other Confinement, as I take it.

This Father *Jansenist Cyran*, was to attack the Pope's Supremacy, whilst *Jansenius* was a battering the *Jesuits* Pelagenism; and *Paschal* their corrupted Casuistry; and Mr. *Arnaud* was to wheedle with the Mob against going to Confession to the *Jesuits*, by means of a well-penn'd Pamphlet in *French*, about frequent Communion; but before *Arnaud* could thoroughly settle himself upon the Glacis, the crafty *Jesuits* found out the Plot by their Spies, and immediately sprung the Mine, and *Arnaud* into Banishment: Then *Arnaud* found by sad experience, that he was to wheedle also the *Jesuits* if ever he thought to return from Starving in *Holland*; accordingly, to please the *Jesuits*, he went about writing *La Perpetuité de la Foy*, against his own Conscience



Conscience (yet *Howarden* has the Conscience to cite that mercenary hypocritical piece of *Jansenism* as good Memoirs) about Transubstantion; as also another Pamphlet, call'd, *Apology for the King of France's Persecuting the Protestants, &c.* If *Howarden* has a mind to make use of those shatter'd *Jansenistical* Forces, he is welcome, but then he must own that most of those *Jansenistical* Treatises, of *Port-Royal* and *De la Trappe*, don't contain strict *Romanism*, no more than the Lucubrations of the Oratorian Gentlemen, viz. *Le Cointe*, *Morin*, *Thomassin*, *Malebranche*, *B. Lamy*, *Le Long*, *Simon*, *De Carrieres*, *Juenin*, &c. who are all look'd upon by the Jesuits and most of the Regulars, to have the same Design of Reforming the *Romish* Church as the *Jansenists* ever had.

The next Set of Learned Authors in the *Romish* Politick Communion, be the *Benedictin* Monks, who for some Years last past, set themselves to rummage up old Manuscripts for Printing, which was done with some publick Applause; the most eminent of them be, *Hugh Menard*, *Ruinard*, *D' Achery*, *Mabil- lon*, *Martianay*, *Nourry*, *Mountfaulcon*, *Fran. Lamie*, *Gerbais*, and a few more: But the Jesuits taking umbrage at these unexpected Monkish Rivals in Learning, (whose Forefathers had destroy'd it before with Monastick Idleness and Monkish Forgeries) pretended to find out some new Native Forgeries in the very best Production of the most Learned of the Sect, viz. *Mabillon's Diplomatick Discoveries of ancient Charters, Deeds, Patents, &c.* The whole History of that Charge, with other Impeachments of that kind was printed at *Paris*, in 1708. in 120. syl'd, *Histoire des Contestations sur la Diplomatique, &c.* The Jesuit that lead on the Charge, his Name was *Germon*, who went on couragiously, upon the Presumption



Presumption of the old Custom the Monks had of forging Deeds and Patents of the Foundations of their Monasteries especially, besides oftentimes Manuscripts of the legendary Lives of Saints, whereof Archbishop *Usher* brings a flagrant Instance of a Manuscript of *St. Patrick's* Life, pretended to be found at *Louvain*, as a choice Original of a very ancient Date; yet upon inspection there were found some Passages out of the said Archbishop's own Writings.

There be many such Manuscripts I fear in a great many Libraries in great esteem, especially with some that would be thought none of the most Credulous, nor none of the least Criticks, have grown of late very fond of all sorts of Manuscripts, tho' they know them to have pass'd Monkish, or as bad hands. However Mr. *Howarden* may humble himself so as to beg Recruits from these Monks, I dare say it would be his last Refuge, and worse than giving up the Cause, and would make any Shift rather than to be beholding to the Jesuits for some additional Forces, to make up his frightful disproportion of the *Romish* Learning, over and above the small number of learned *Protestants*, as he would make his Ignorant *Romanists* believe with such implicit Faith, as he himself must believe with, if he thinks to match the Learning and Writings of the aforementioned *Protestants* with half the number of thorough-pac'd *Popish* Authors: The *Jesuits*, if willing, can't spare him above 19 or 20, that will be any ways qualify'd to look those foremention'd *Protestants* in the Face, viz. *De La Cerda*, *Drexellius*, *Possevinus*, *Gretserus*, *Becanus*, *Laymannus*, *Roderiguez*, *Parsons*, *Kircherus*, *Cornelius à Lapide*, *Syrmondus*, *Petavius*, *Labbeus*, *Harduinus*, *Bartoli*, *Honorati Fabri*, *Colombiere*, *Bourdelou*,  
Menestrier,

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*Menestrier, Seigneri, &c.* These will be dangerous Troops for Mr. *Howarden* to rely upon.

Whom he may best pin his Faith upon, will be only these; *Card. Ximenes, Pagninus, Arias Montanus, Lucas Brugenfis, Flaminius Nobilius, Petr. Galesinius, Petrus Galatinus, Pammeliuſ, Th. Stapleton, Rigaltius, Allatius, Miræus, Estius, Aug. Lubinus, Sauffaius Tullenſis, Du Cange, Lambecius, Ordoricus Raynaldus, Combeſiſius, H. Valeſius, Gaſſendus, Du Hamel, Herbelot, Zacagniat, Fabretti, Campani, Maraccio, Bartoloccio, Holſtenius, Fr. Nairon, Abrahamus Echellenſis, Card. Bona, Albaſpinaus, Card. Norris, Boſſuet, Hermant, Baillet, Flechier, Fleury, Amelot, Contefon, Ferrand, &c.* These are all, or very near all, that muſt account for the numberleſſ Numbers of his Popiſh Superiority in Chriſtian Learning; and out of theſe, *Brugenſis* and *Albaſpinaus* ſhould be ſtruck out, for the firſt expoſ'd the innumerable Errors of the vulgate Verſion of the Scriptures, and the ſecond was caſtrated in his latter Editions for things written to the Diſadvantage of the Church of Rome; and *De Marca* was put in the *Roman Index*, and *Huetius* eſcap'd it but very narrowly; for he complains in his ſecond Edition of his *Demonſtratio Evangelica*, that he was accus'd to have favour'd the Proteſtants, and to have writ in their Style and Principles; and as for *Binius, Chr. Lupus, Schelſtrate, Card. Aguirre* and others of the Romiſh high Church-Zealots, they would do Mr. *Howarden* no kindneſs, unleſſ it were to condemn him for a Heretick, for not believing the Pope's Infallibility and depoſing Power, as even the *Domay-Profeſſor Sylviuſ* would have done.

As to the *Roman Catholicks* he talks of in the firſt Century, there was no ſuch Term as *Catholick* in that ſenſe (p. 123. Par. 6.) of a Chriſtian Orthodox  
Diſtinction

Distinction in opposition to the *Simonians* and *Ebionites* (as he would have it) nor for several Centuries after. Yet since, in Par. 3. pag. 14. he allows the Pope only a Superintendency (and that's too much by far) over Christ's Flock, for Unity sake: I can't imagine how he and Mr. *L-ley* falls out, seeing Mr. *Thorndike*, as a High-Church of England Man, in his *Weights and Measures*, could find in his Heart, (pag. 225.) to allow the Pope to be Patriarch of the West; and Mr. *Thorndike* himself us'd to be esteem'd little less than a Patriarch among Jacobites and High-Church.

I can as little imagine what Mr. *Howarden* means by making *Protestants* to account for the half Paganism, still remaining in *Lapland*, *Gothland*, *Highlands*, *Courland*, and I know not where; if those be of any Sect of Paganism 'tis that of half Pagan and half *Roman* Idolatry; after the same manner as the *Asiatick* *Cardi*, Inhabitants of the Mountainous Country above *Mozal*, between *Armenia* and *Mesopotamia*; or as the *Drusi* in *Syria* about the Skirts of *Libanus*, whose Religion is said to be half *Roman*, and half *Mahometan*; tho' those of the *Highlands* have a far more multifarious Composition of Religion (such as it is) it being mixt with Pagan *Druidism*, Monkish *Culeesm*, and *Irish Romanism*; just as the *Morduits* in the middle *Confines* betwixt the *Precopite Tartars* and the *Muscovites* in *Europe* are said to be Baptiz'd with the *Romish* Ceremonies of Oyl and Spittle, and Circumcis'd like *Mahometans*, and Worship Statues and Figures, as the *Romish* Church offers Incense or Frankincense to the Images and Statues of the Virgin *Mary* as well as to the Host, besides their Beads and daily Prayers to her and other Saints and Relicks, with equal Idolatry, &c.

The



The second Class of the *Romish* Pamphlets is of a far better sort, such as, *The Gentleman Instructed*; which was writ by one Father *Dorrell* a Jesuit, a near Relation of the late Earl of *Castlemain*, who taught Philosophy and Divinity at *Liege*, and is now, as I am inform'd, the Procurator of his Jesuitical Society at *Paris*, in *St. Lewis's* College, *Rue St. Antoine*; or in *Lorrain* with the Pretender and Mr. *L--ley*; but what time that Jesuit spent in *England* I can't learn; tho' one might guess it should be no little stay, or any transitory abode, that could beget such a lubricous Faculty of spouting out so many Prodigal Expressions and *Beaux Amusements*, with such Quality-Airs, (unusual, especially in a Person that was absent from *England* most part of his Life) of all the Niceties of the *English* turn, in the genteelest Entertainments, with Diverging Language (very difficult, were the Person ever so Ingenious, as I understand that Jesuit is taken to be) and full of gay Terms and Turns in common Conversation, even to the excess of staring and wheeling about, something like a Musician or a Poet, or as if he had been bred a Boy in the common Theaters, or in the Jocalat-Houses: All the several parts of those *Gentleman-Instructed*-Pamphlets, are writ in the same Style of Poetical Prose, in the quaintest Turn of the most modish *English*, as *J. Barclay's Argenis* was in the nicest Touch of the whole Energy and *Posse* of the *Latin* Tongue; and as *Argenis* instructs the Gentleman Politician in his own Politick Strain, of the most refin'd parts of Philosophy and the *Latin* Tongue, so *Dorrell* pretends to take the Gentleman-Rake at his own Weapon of fine Language and modern Gentility, and so cajole the Rake out of the Gentleman by the same turn of Expression and Argument, as the

Gentleman had been banter'd into a Rake.

*Petronius Arbiter* was the first, I think, that taught Satyr to walk a foot, and lash'd *Nero's* Pederastie, with the other unnatural Vices of his Court, too much like a Heathen, tho' in a new genteel Romantick Stile; which was soon after adapted, in a better measure, to Heroick History by *Q. Curtius*. Not many Centuries after, the great Christian Philosopher *Boetius*, thought fit to reconcile that Heathen Pedestrian *Pegasus* with the severer Morals of a profess'd and reveal'd Deity, in his *Consolatio Philosophiæ*, but not with the same Terseness of Language.

In the 16th Century the Dialogue, *Satyræ Menippeæ* and *Galatæa De Moribus*, were penn'd something in the same Strain and Views, and often appear'd in the change of Dreis and Language: Next came the abovemention'd *Barclay's Argenis*, who walk'd upon such Politick sure-footed Stilts, with *Pegasus* in his hand, (which he Mounted now and then, much like a *Latin Gentleman*) that it soon became the delight not only of Scholars, but also of the greatest Statesmen, and in particular of Cardinal *Richlieu*, who study'd Man and *Argenis* too much for the good of his Neighbours, upon whom the Experiments were try'd; 'twas one of the chief Books in his Cabinet, and more in his Head than his Breviary; for which reason, and for to shew his great Skill in refin'd *Latin* and Politicks as well as Prophetick *Arcanums*, a noted *Cambrian* Prelate is said many Years ago to have burnt it in his common Hall, for to edify his Domestick Chaplains.

The Jesuit *Bouhours's* Dialogues, intitl'd, *Eugene* and *Ariste*, follow'd next, in the reform'd Purity of the *French Tongue*, with some Applause and Success at first, but scarce to be heard of now:  
Cambray's

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*Cambray's Telemachus* was expected to crown the last vernacular Original in that pleasant instructive kind for the Genteeler sort of Youth; but it seems the Jesuit *Dorrel* found means to outstrip him, even in *France*, both as to the quaintness of Language, tho' in a different, yet as gallant an Idiom; and as to the more open Communication of a far more likelihood of Instruction or Infection; tho' there appears nothing above-board in it, either against the *Protestants*, or for the *Romish* Communion; yet the Stile always seem'd to me to be too luscious and affected, and (since I am inform'd of its Jesuitical Author) likewise too designing; the *Gentleman's Calling* is far more solid, and of a more masculine Stile; which in the t'other seems Loose and Effeminate, and out of its proper Sphere: All the Pamphlet-Parts of *Dorrell's Gentleman* are now bound up together, and sold currently for 5 s. and not many, if any Books in *England* sell better; there have been near upon as many Editions as Years since it first appear'd; but how it came to be Dedicated by such a severe Church-of-*England* Man as *Dr. Hicks*, is as great a Riddle as how the Jesuit *Dorrell* came to get such a compleat Collection or Expilation of all the tart Reparties and Witticisms, out of all the Play-Books that ever were printed in *England*: *Dr. Hicks* Dedicates it to the Lord *Clifton*, and recommends it to his Lordship as a golden and great Book in a little Volume, and the honourable *Eusebius* as the noble Author of it, &c. It was the third Edition to which *Dr. Hicks* made that Dedication; a great many People took it for the Doctor's own Production *ab origine*, &c. There's a large Dedication to the Reader, in the name of the Publisher, who is made to say it came into his hands by Provi-



dence; but that's a visible Masque, sent with the Original it self, both being of the same inimitable Bombastick, or Play-house Stile, as well as the Preface; this goes off a great deal quicker than the Jesuit *Parsons's Christian Resolutions*, which were Revis'd and Prefac'd by a greater Dean, if possible, than Dr. *Hicks*, &c.

The third Class of Pamphlets writ by *Roman Catholics*, is that of Poems, writ chiefly by a Pope himself, a Gentleman of that Name, and of a good Estate, it seems, and of better Parts; his most celebrated Piece is entitul'd, *The Rape of the Lock*; at the first reading of which, a good Poet apply'd what was said of *Waller* by a *Latin Romish Poet*, to Mr. Pope; *Ecquis adest? aurem Phabo admovisse videtur; Pope-rus cecinit: Musis solet esse vel ipsis Lis anceps, idem, dignusq; sororibus error. --- quo non alius sacundior annes Cyrrheos cantu ciet, Aonioq; Latinas doctior in patriam deduxit vertice Nymphas*, &c. He pass'd always amongst most of his Acquaintance for what is commonly call'd a *Whig*; for it seems the *Romish* Politicks are divided as well as *Popish* Missioners: However, one *Esdras* an Apothecary (as he qualifies himself) has publish'd a Piping-hot Pamphlet against Mr. Pope's *Rape of a Lock*, which he intitules, *A Key to the Lock*; where-with he pretends to unlock nothing less than a Plot, carry'd on by Mr. Pope in that Poem, against the last and this present Ministry and Government. But 'tis thought by some, that Mr. *Esdras* is Apocryphal to all intents and purposes, and that 'tis vented only to recommend Mr. Pope and his Poem the more to the Publick; tho' 6000 Copies have been vented already, if we may rely upon that Apocryphal: Others are of opinion, that there is a real Contrivance a carrying on among the *Popish Pamphleteers*

Pamphleteers of all sorts, and that Apocryphal *Esdra*s had his part to act in't: Others again think that the Apothecary *Esdra*s having occasion to take some of the four cooler Seeds, happen'd to swallow a Grain or two of *Semen Dutra* amongst the rest, which made him have Fits of Laughing and Crying, and of Dancing stark Naked, and so to expose himself to be ridicul'd by the Publick, by the Occasional Means of his Picklock-Key: Some judge more favourably of him, and stick not to say, that he was stung or bit by a *Tarantula*, and that he was prescrib'd to con over Mr. Pope's Musical Canto's, for to charm away the mortal Morsure or Distemper; but in case the Spell of *English* Musical Poetry prove too foible for the Serpentin Venom of that *Italick* Insect, he is desir'd by an able Physician to make use of this subsequent *Salutary* Medicine, which being in an unknown Tongue and foreign Canto, may work upon his *Tarantula-Blessure*, more than any *Unguentum Neopolitanum*; so as to make him never talk any more like an Apothecary: The Charm runs thus in this Musical Canto: *Ergo vale Paon, Amythaoniaq; valete Cum plantis herba; bellè mihi, Phabade sana, Si Melopæus adest, non pharmacopæus Apollo.*

Another sort of Pamphlets be of a worse Tendency, viz. those that are level'd at our National Clergy; whereof one of the most bitter, is that which is just now publish'd by their old Friend, not Dr. Case, but Dr. —, the same that writ, *The Rights of the Christian Church; Priestcraft in Perfection; Dissuasive from Jacobitism; High-Church turn'd old Presbyterian*; with a great many more of the same Character: The Title of his last Pamphlet is, *Some Considerations on the Danger of the Church from her own Clergy*: He means such (p. 11.)

as are commonly distinguish'd by the Title of *High-Church*; and asserts, 'tis from these and only these that the Church of *England* is in danger; viz. from their Principles of Atheism, Ambition, Persecution, Fanaticism, Enthusiasm, Gain, Interest, &c. He professes (pag. 7.) that he is sincerely Zealous for the Church of *England* as by Law establish'd, consisting of Bishops, Priests and Deacons: He seems (pag. 6.) to include the Generality of the Clergy; which, I think, is strictly amiss; he addresses it, and appeals to the present Convocation.

This Author seems to have been of Clergy-Education, tho' perchance not in Holy Orders, at least not in the Use of them: Whether he be Dr. T---l or any body else, 'tis certain and agreed of all hands, the great deal he has read is well digested with an homogenial warmth, but yet a more violent heat than what the Chymists call *Balneum Mariae*, which is more seasonable for Clergy-Extracts and Church-Elixirs: His Stile is Magisterial, his Argument Nervous, his Judgment Hypercritical; his Theme generally fitter for a *Terra Filius* than for a *Veteran*, who commands any *Thesis*, and is as great a Master of his Subject as he seems to be: His main Drift is in plain *English* this; the condescending Sympathy of the Juring-Clergy with the Non-jurors Principles, is both dishonourable and dangerous to the Church as well as to the State, and consequently the Danger, if any of the Church, lies at the Churches door, and chargeable upon the Clergy that Swear for their Benefice and Growl at the Government; or, as Dr. Wake words it in his Appeal, *Go on still to subscribe and rail, tho' they hate our Constitution, and revile all such as stand up in good earnest for it; but for all that they resolve to stand fast to*



it, and to go on still to rail and subscribe, because it is the Establish'd Church, and they cannot keep their *Preferments* without it. The Substance tho' not the *Modus* of what this Gentleman advances, might be easily trac'd in the foresaid Appeal, and in the late Bishop *Burnet's* Writings, as well as in those of some other famous Divines and Prelates of the Church of England, especially in Bishop *Ken's* *Lamentations* or *Expostulations*; only that Appeal and Bishop *Ken* argues upon the matter of Fact, and the *Rights-Gentleman* dives into the *Fundamental Rationale* of the Law and Gospel Texts and Facts; but with such a shocking Turn that does not seem indeed very well fitted (as the good Bishop of *Norwich* says of it in his *Visitat.*) to correct the haughty Independency, which he pretends the High-Church Clergy is still driving at, with all the Wealth, Interest and Power they can any ways come at: This is an ugly Charge indeed, especially to be put in Writing, and publish'd with all the Pungency and Cogency of Satyr and Sarcasm as he was capable of; and truly he must be own'd to be Master of a great deal of all four.

Whether some of the higher Clergy us'd that Gentleman-Scholar with unbecoming Imperiousness, or with a Treatment not suitable to his unexceptionable Parts and Deserts, and he thereupon grew unredressable and irreconcilable with the whole Order, or no, is uncertain; but that his design should be originally *Wicked* or formerly *Malicious*; or as that good Bishop, in his Visitation words it, (pag. 4.) 'Appa-  
'parently and Wickedly levell'd against the Chri-  
'stian Religion, and not at all fram'd to promote  
'any thing that was honest or good, &c. is not at all apparent to me; if that Character be not apparently a breach of Charity, it seems, at least, con-  
sequentially

sequentially to be a breach of Reason; 'tis the hardest Censure that by all the Art of Man can be worded; for 'tis more severe than the *Causa omnis mali*, pass'd (upon Dr. *Standish's* maintaining in a Sermon-Pamphlet, That the Clergy was Subordinate as well as the Laity to the Crown) by the Clergy in Convocation in *Henry* the 8th's Reign.

I can't see how the worst Book that ever was in the World could deserve, in all respects, the Severity of that Visitation-Censure; 'twould be hard enough upon the Alcoran or Mass-Book: I scarce ever heard of any Book or Pamphlet so bad to which the Rigorism of that Condemnatory Sentence can adequately and thoroughly be apply'd to, unless it be to the Pamphlets of Necromancy or Black Art, or to *J. De la Casa*, an Archbishop of *Beneventum's Capitolo del Forno*, or to the express *Ouvert-Acts* of seditious Libels, or else to some blasphemous *Arian* Tracts; yet the learned Protestant Professor, in the new University of *Hall* in *Saxony*, thinks it rather becomes his Christian Charity to bend to the t'other Extream, so as to defend *De la Casa* from the Attainder of Pederastie, as well as *Hobs's Leviathan* from Atheistical Contagion, viz. *Nic. Hier. Gundlingius, P.P.O. In Academ. Friderician. Observat. Select.* in 8vo. *Lips.* 1707.

However, the Pamphlet of the Rights, and the foresaid Considerations, with the rest of the same Author's Tracts, can't with any tolerable Charity be parallell'd with the Infidelity of the Alcoran, or with the Idolatry of the Mass-Book, or with the Execrableness of Necromantick and Pederastick Libels, or with the Filth and Stench of *Alayfia Sigæa's* Lascivious Prose, and *Calcagnini's* Venereal Verse, or with the Brutal Scavengry of *Cacarello's Modus*, and his Translator's Supplement, Of the present

Present State of his —, and much less to be compar'd with the Blasphemy of *Arian* Libels, or with the Fire-Papers of Sedition, or with the loose Sheets of Northern Sorceries, translated from the original Code of the venefical Text, call'd, *Edda, qui est liber Islandicus Mythologiam Gentilium Borealiū complexus & à Snorrone Sturlasonio, Islandia Nomophylace, An. Ch. 1215. congestus; editus à Petro Resenio, Hafn. An. 1665.*

In short that Author of the *Rights* has us'd himself so long to write with nothing but hard Dutch Quills, that I fear he can scarce ever be brought to use a soft nibb'd Pen; tho' his capital Crime (charged upon him by his foresaid Spiritual Lordship) of rend'ring that Set of Church-Gentlemen set apart for the Ministry to be the natural Produce of State-Discipline, otherwise groundless and useless, is the very capital as well as tolerated Doctrine of the *Anti-Decimal Tremblers*, and maintain'd as such by their uncontrollable Champion, *Robert Barclay*, in his Apology; which furnish'd our Author with more Materials for all his Anti-Clergy Pamphlets than all his Study besides; and which the late ingenious Mr. *Norris* of *Bemerton* look'd upon either as unanswerable, or as such a glorious Attempt as to be worth the while of the best Pens in *England* to answer it. See *Norris's Treat. on Sev. Subj.* p. 431 and 453.

But to return nearer to the last Pamphlet of, *Some Considerations of the Danger that the Church of England may be in*; the sharp Author, whether the same with that of the *Rights* or no, does not seem to be against the Notion of the late Dr. *Wake* in his Appeal, pag. 121. where he says, 'Nothing at this day (1698) preserves the Church of *England* from Ruin and Desolation, but that the Clergy have



' have not power of themselves to do themselves  
 ' Mischief; and the Prince, who sees but too much  
 ' of the Clergy's Temper, is too gracious to them,  
 ' and has too great a Concern for the Church's Good  
 ' to suffer us to do it: But our Author rather adds  
 ' to it, saying, ' That the Church of *England* is really  
 ' in danger from the unwarrantable Principles and  
 ' Practices of the *High-Church* Clergy, which the late  
 ' Dr. *Wake* calls *New Disciplinarians*, or a second or  
 ' third Church of *England*; which must end either  
 ' in downright Popery or Fanaticism at the last;  
 ' as the said Dr. seems to fear in his *Appeal*, pag. 4.  
 ' 'Tis plain, our Author makes only a fair Inversion  
 ' of the late Dr. *Wake*'s foregoing Proposition; which  
 ' is generally grounded upon this common Axiome,  
 ' That no State or Body Politick (especially that of  
 ' *England* in Church and State) can be ruin'd but by  
 ' it self or its own Members: *O Patria, O tellus, non*  
 ' *insuperabilis uni sola sibi, sua quid toties in Viscera*  
 ' *savit infelix Corybas? — Anglia Viperium, & soli sibi*  
 ' *stabile bellum parturit Ipsa sibi — Gens non una sumus*  
 ' *cum Doride Pergama; pestes inclusas in equo Phrygia*  
 ' *fovet Anglia multas. Molem hanc an Laertiades, an*  
 ' *Pyrrhus Epeo Suaserit, incertum: Certé sibi Dadala*  
 ' *Pallas non ascevit opus, &c.* See St. *Chrisostom*'s Ora-  
 ' tion, intitul'd, *Nemo leditur nisi a seipso*, tom. 4to.  
 ' *Front. Duc. An. 1614. Sub. Med. &c.* And *Speculum*  
 ' *Stultorum*, doneby *Nigellus Wireker*, and styl'dby him,  
 ' *Brunellus, &c.*

There's a small Pamphlet, I am told, call'd,  
*The Proposal*, something of the Nature of the Mo-  
 dern *Arian*'s supposal, viz. that there may be an  
 Equivalent couferr'd upon all *French* Servants  
 whatsoever, that live in any *English*, *Scotch*, *Welsh*  
 or *Irish* Families in *Great Britany* or *Ireland*, in  
 and upon the Consideration of their retiring  
 from

From the foresaid Services and Families, and of their living amongst one another, and following some other honest Employments or Trades; for 'tis to be fear'd, that by the Communication of the *French* Language, *Papists* and Popishly affected, find means to convey to the *Pretender*, the Names and Circumstances of all Persons of any Note, that are inclin'd for or against him, with all other Secrets of the Kingdom more or less, &c. Another odd sort of a Pamphlet is much talk'd of, partly consisting of Law-Politicks, and partly of State-Polemicks: Such as the Pamphlet-Argument upon a Case in *Siderfin's Reports*, fol. 377. that happen'd a little after King *Charles* the 2d's Restauration, of a Woman that pretended to be deliver'd within Bed by a Midwife; which sometime after was discover'd to be an Imposture, by the Deposition of the Real Mother and the said Midwife; whence he deduces the *Pretender's* Cheat to be very possible, and consequently very probable; he farther confirms it by a fresher Report of a late Case in *Utopia*, wherein a *Roman* Catholick Swore (in answer to a Bill of Enquiry of Trust, *Assets per descem*, &c.) himself to be the Father of the Plaintiff as his illegitimate Son, brought up a *Protestant*; after he had pass'd for his Uncle, for one and twenty Years; but refus'd to declare the Illegitimate Mother; and a Court of Equity awarded the Demurrer against declaring the Mother upon Interrogatories, tho' unprejudiced before; but some *Jacobites* deduce the quite contrary consequence from the latter report of *Whiggish* Equity, as they term it; and those *Jacobites* look'd upon it to be very hard Equity, that a Young Gentleman should be recorded an Illegitimate without leaving any obligation upon the Father, of producing a Mother, upon this only Equitable *Rationale*, because it was no matter whe-

ther the Illegitimate knew his Mother or no, if he could not prove an Estate thence depending; while he was neither ripe to prove according to the ordinary course of Equity, nor permitted according to the present Interlocutory or Interpleading Judgment; nor any Issue order'd to try the fact at Common Law: Which the same Pamphlet further confirms by another Case adjudged by *Whiggish* Equity in 1698. wherein it appears, that a Mother brings a Petition in Equity, in the long Vacation, against *Popish* Trustees, who were going to send her Son and Heir to a *Popish* Seminary, as *per* Affidavits and Confession it appear'd; the *Whiggish* Judge in Equity (tho' a violent Presumption in that Case cou'd not be denyed to be legal enough to commit the Trustees, or to bind them to their good Behaviour) adjudged it to be without any remedy, till the Trustees were Convicted of being *Papists*, and the Son or Heir (of 4 or 5000 *l. per Annum*) with a Younger Brother or two, was permitted to go where the *Popish* Trustees thought fit to send them; only upon a Personal Address of the Mother, she was allow'd to see her Children before they were sent to the *Popish* Seminary, and the Rule of Court entred accordingly. To the same unintelligible purpose, he cites a Case out of the Civil and Canon Law, stated in *J. Ad. Webber's Ars Discurrendi de qualibet Materia*, Edit. Norimberg. 8vo. 1707. of one *Magdalen Mugnoz*, who after having been a Profess'd Nun in a Monastery, the space of seven Years, was chang'd into a Man; and then being turn'd out to the wide World, she changes the name *Magdalen* according to the change of her Sex, into that of *Francis*; so now *Francis Mugnoz*, being the first Born when Female, now being a Man, sues her Brother *William* for the Estate, which her Father being Superannuated and

Weak



k in Body, had resign'd some Years before to  
am, his only then appearing Son; the Father  
ing by his Deed of Gift, throws in between  
an Interpleading Bill, and Swears *Francis* to  
s Base-Born or Bastard-Child, and that the  
Child was at first of the Female Sex, and had  
wards vow'd Chastity, Poverty and Obedience,  
consequently not capable of Inheriting; but as  
clare who was that illegitimate Mother, both he  
he Witnesses, which were all under his Tuition,  
rr'd to, and refus'd to Answer who or where  
as; but the Court looking upon it as very  
asonable as well as against Equity and good  
cience, that *Francis* should be recorded a Ba-  
without any Mother, or even pretence of  
ing the Woman, or proving it upon any Per-  
Gentle or Simple, for this Reason only, be-  
it might be Scandalous and Injurious to  
perchance, Honourable Persons, besides the  
nded Qualities of the Legere or Dirty-Lady;  
ourt in that *Civilian* Law-Country, order'd old  
to be kept close Prisoner without Bail or  
prize, till he produc'd or nam'd and prov'd  
retended illegitimate Mother, or else till he  
full Restitution or Recompensation to his  
Metamorphos'd Son *Francis*, who in the mean  
was to have one Moyety of the whole Estate  
d by his Brother, *William Mugnoz*, or to that  
; and to the Satisfaction of the parties con-  
d, the Decree having been settled by the Coun-  
both sides, according to the *Usum Sarum* of  
Civilian or Equity-Courts, &c. from these  
such like strange and bewilder'd Premises, he  
by a more strange and Forreign Logick, the  
nder's Illegitimacy as well as Illegality, &c.  
at Pamphlet is writ in Prince Butler's Malici-

ous Mans Making of Reasons, as to his Method of arguing as well as quoting; for as to it's Quotations, in the first place, I can't find any thing touching that matter in hand, in *Thomas Sinderfin's Reports of divers Special Cases argu'd and adjudg'd in the King's Bench, Common Pleas and Exchequer, in the ten first Years after King Charles the 2<sup>d</sup>'s Restoration, in two Parts, in fol. French, price 1 l. 8 s. and in Weber, 'tis true, in the Case of Mugnoz, there's a Debate about her Marrying as a Man with her former Sex; but nothing as I can find of her other Cases, &c.*

I'll conclude the Rehearsal of the various kinds of Pamphlets, with a Libel publish'd in Holland, *en brochure, in 4to. 1715. Du Fanaticisme des Prêtres, séditions & factieux en toutes les Religions de l'Europe, &c.* that is to say, Of the Modern Fanaticism of Seditious Priests of all the Religions in Europe, viz. Of the Monks and Jesuits; Of Thomists and Scotists; Of Realists and Nominalists; Of Gallicanists and Romanists; Of Secularists and Regularists; Of Fryarists and Religionists; Of Munsterians and Oliverians; Of the Arminians and Gomoraans or Gomorists; Of Jansenists and Quierists; Of Mysticks and Bourignonists; Of the Ceccerians and Voetians; Of the Spinosists and Leenhoffianists; Krumblotzists and Sacheverelists, &c.

The Author shews that most of those different Clubs had a great many Fanatical Priests among them; none without some, and all begun with some Pamphlet or other, for to preserve, as some would have it, their respective Christian Church, from flagrant Facts of pretended Hostilities and imminent Danger, &c.

The Bourignonists were Chaplains to Madam Antoinette Bourignon, who pretended to have her self-inspir'd Ordination immediately from Heaven, and went about Holland, the Low-Countries and Germany,

Germany, teaching and dispersing her Pamphlets of her Spiritual Communication with Heaven, &c. See Mr. Bayly a Minister of *Bristol*, about Inspiration, &c. republish'd in 8vo. 1708. *Cocceius* and *Voetius* were two great Divines of *Holland*; the first was for Preaching and Interpreting Scripture in a Typical and Allegorical Spiritualizing Sense; whose Pamphlets, Sermons, Tracts and Works thereupon, were collected together and printed in ten Folio-Tomes, at *Amst.* 1699. and 1707. *Voetius* was on the contrary for sticking close to the literal Duties of the Scripture-Instructions: One of the chief Abettors of that last way of Preaching, was one *Pierre Joncourt*, Pastor of the *Walloon* Church at the *Hague*, who writ several Pamphlets against the *Cocceians*, in 1708. but was violently oppos'd by *Heidanus*, *Van Til*, *Braunius* and *Outrein*, all learned Professors of Divinity in *Holland*, who got *Joncourt* to be Condemn'd by a Synod of the *Walloon* Churches held at *Nimeguen*, the 25th of *August*, 1707. at the very first Appearance of *Joncourt's* first Pamphlet, before the heat of the Dispute was carry'd on; that *French* Refugee-Minister was at last forc'd to recant and submit; especially, since there had been ever since the Year 1699. a Placard or Ordination of the States-General for regulating and maintaining the Peace and Tranquility of the Reform'd Churches in *Holland*, which seem'd to favour the *Cocceians*; tho' King *William* was thought to favour the *Voetians*, &c. The *Tarnovians* also in *Germany* were of the same Opinion with the *Voetians*; as the Opposite *Pietists* with *Godfrey Arnold* were a sort of *Spiritualists*, imitated by *Cocceius*, &c.

*Frederick Van Leenhof*, Minister of the Reform'd Church of *Zwol*, in the Province of *Over-Iffel*, publish'd a Fanatical Pamphlet in Dutch, intitled,



*Den Hemel op Aarden*, that is *Heaven upon Earth*, in 8vo. at *Amsterd.* 1703. and before that in 1682. in 8vo. he had publish'd another Pamphlet, Intituled, *De Keren*, &c. *A Chain of the Divine Doctrine of the Bible*, &c. In which Pamphlets and other Occasional Pulpit-Libels, he instituted all along the Prophane Pamphlet-Doctrine and Atheistical System of *Spinoza's Tractatus Theologico-Politicus*, under a new Frontispiece of a Fanatical forehead; but *Leenhof* was vigorously oppos'd by *Van Den Honert*, in five Occasional Letters, printed together in 88. *Amsterd.* 1704. and Mr. *Stoup*, who from being a French Protestant Minister in England, became a Lieutenant Colonel of a Swiss Regiment, in the French Service, and Commandant at *Utrecht*, in 1673. in his Pamphlet call'd, *La Religion des Hollandois*, publish'd then and there. *Gorlob Frider. Jenichen* in *Historia Spinozismi*, *Lips.* in 8vo. 1707. *J. Coler's* Life of *Spinoza*, &c. At last *Van Leenhof's* Pamphlets were condemn'd and prohibited by a Provincial Synod, 3 Aug. 1706. and by the States General's Decree, dat. 8. and 11. of Jan. 1707. &c. See also to the same Fanatical effect, a Pamphlet printed in *High-Dutch* at *Lipsick*, in the Year 1711. which pretends to prove the Veracity of the late Apparitions of *Jesus Christ* on the 22d and 29th of November, and the 7th of December in 1709. to Mr. *Emmanuel Philip Paris*, a Protestant Minister and Pastor of *Hartzerode*, for to order him to go and Admonish the Duke of *Anhalt*, of some Injustices and Oppressions committed in his Dutchy; and for to let Mr. *Paris* know, that his Sins were forgiven him and that he was not to see *Jesus Christ* any more till he should see him come in the Clouds, &c. where-upon the Prophet, Mr. *Paris*, after having obey'd the Apparitions, was cited before the Consistory, where

where he maintain'd the Truth and Reality of his Visions, and of the Apparitions of Christ to him, &c. tho' some look'd upon him as an Impostor or Cheat, others as a weak Brother, and others as a Fanatick, &c.

Mr. *Krumblotz*, a Protestant Minister, and Rector of *St. Peter's Church* at *Hamborough*, from the very beginning of this Century, by his Seditious Sermons and Fanatical Pamphlets stirr'd up the People into Factions, and headed the Mob of that City, turning all things into Confusion and Anarchy, both in the Civil and Ecclesiastical Government, expressly against the Form of the Ministerial Boundaries, which he solemnly promis'd to observe upon his Institution into the Ecclesiastical Function; and absented himself from the Church-Assemblies, giving himself wholly up to curry Favour with the vulgar Popularity, as he is charg'd by two anonymous moderate Pamphlets in *High-Dutch*, printed at *Hamburg*, in 1708. till at last the Civil Magistrates were oblig'd to clap him up into Prison, with some more of the Clergy-*Krumblotzists*, &c. Of the *Popish Church-Rigorists* and *Laxatists*, as to the Clerical Function and Discipline, see the Jesuit *Balthasar Francolinus's Clericus Romanus*, reprinted at *Munich*, in 120. 2 Vol. in 1707. and the antecedent *Seſtary-Popish* Pamphlets, reciprocally publish'd between the Bishop of *Arras* and the *Doway-Regulares*, in 1702. &c. And the *Popish Monastick-Divisions* and *Schismatical-Pamphlets*, between *Arm. J. Bouthillier De Rancé*, Abbot *De la Trappe* and *Mabillon*, with others of the *Monkish Orders*, about their Studies and Discipline, &c. As also the Pamphletick *Schisms* publish'd in 1701 and 1702. between the Church of *Liege* and the *English Jesuits*, *Sabran*, *Poulton*, and others of their College there, &c.

*Sabran*, it seems, had been turn'd away from *St. Germain*s and *Paris*, for keeping a factious Correspondence with some *German* Jesuits, &c. the Jesuits Idolatry in *China* expos'd by the Pamphlets of the Missionary Fryars, &c. which contagious Aspect of the *Popish* Church-Schisms made perchance the late *Dr. Wake*, in his *Appeal*, express his Fear of our new Disciplinary Church-Differences falling at last into downright Popery or Fanaticism, &c.

'Tis not much to be question'd but of all Modern Pamphlets, what or wheresoever, the *English* sticht Sermons be the most Edifying, Useful and Instructive; yet they could not escape the Critical *Mr. Bayle*'s Sarcasm, in his amphibious Pamphlets styl'd, *Ouvrages des Scavants, Mois de Mars, 1700. Art. 13. pag. 124. On voit icy (Londres) des Sermons sortir en foule de dessous la Presse. Nos yeux ne voyent que Manne: En voulez vous sçavoir la raison? C'est que les Ministres ayant la liberté de lire leur Sermons en chaire, en achètent de tout faits, & n'ont d'autre peine que de les lire, & passent pour habiles gens à peu de frais, &c.* However the smallness of the Size of a Book was always its own Commendation and Self-Recommendation of the Subject; as on the contrary, the largeness of a Book is its own Disadvantage, as well as the Monopoly and Terror of Learning. In short, a big Book is a Scare-Crow to the Head and Pocket of the Author, Student, Buyer and Seller, as well as a Harbour of Ignorance: Hence the inaccessible Masteries of the inexpugnable Ignorance and Superstition of the Ancient Heathens, Degenerate *Jews*, and of the *Popish* Scholasticks and Canonists, entrench'd under the frightful Bulk of huge, vast and innumerable Volumes; such as the great Folio that the *Jewish* Rabbies fancy'd in a Dream was given by the Angel



## The PREFACE. 67

Angel *Raziel* to his Pupil *Adam*, containing all the Celestial Sciences; and the Volumes writ by *Zoroaster*, (whom some will have to be *Cham* the Son of *Noah*) and intitul'd, *The Similitude*, which is said to have taken up no more space to be writ in, than 1260 Hides of Cattle; as also the 25000, or even 36000 Volumes, besides 525 lesser Manuscripts of his; the grossness and multitude of *Aristotle* and *Varro's* Books were both a prejudice to the Authors, and an hindrance to Learning, and an occasion of the greatest part of them being lost; the largeness of *Plutarch's* Treatises is a great cause of his being neglected, while *Longinus* and *Epictetus* in their Pamphlet Remains are every one's Companions: *Origen's* 6000 Volumes (as *Epiphanius* will have it) were not only the occasion of his venting more numerous Errors, but also, for the most part, of their and the Author's Perdition; while *Vincentius Lirinensis's* Golden Pamphlet will triumph in the Pockets and Hands of all Learned Christians, to the end of the World; so will *Boetius's Consolatio Philosophia*, be ever the Pocket-Companion of all Scholars: Had *Aquinas* and the Compilers of the Canon-Law, given more time to free Thinking and less time to unguarded Writing, they might have produc'd some few Tracts of the Pamphlet-size, that might have been entitul'd to the Fortune of *Thomas de Kempis's* small Record of Christian Spirituality, to be the serious Lecture of Christian Contemplatives. But the Anti-scriptural Jesuit-Missioners in *China* had it engrav'd (and found out in 1625.) upon a Publick Column, That Christ, when he ascended up to Heaven, seal'd up his Doctrine in no less than 27 great Volumes, and therefore not possible to be Read by the Commonality of Christians; this Inscription is to be seen ren-

der'd into *Latin* in the Jesuit *Kirker's* Monuments of *China*, as if it were found there by Chance, of an ancient Date, and the 27 Volumes were to be thus decipher'd, 4 Gospels, 1 of the Acts of the Apostles, 14 *Paul's* Epistles, 7 Canonical Epistles, and 1 of the Revelations; but 'tis far more probable that 'twas contriv'd for to discourage the new Christian Converts from any desire to read the Scriptures.

However, to come to fresher Instances, were not *Euclid's* Elements, *Hypocrates's* Aphorisms, *Justinian's* Institutions, *Littleton's* Tenures, in small Pamphlet-Volumes, Young Mathematicians, Fresh-water Physicians, Civilian Novices, & *les Apprentices en la ley D'angleterre*, would be at an irreparable loss and stand, and under a temptation of a Total Discouragement. And one of the greatest Advantages that the *Dispensatory Poem* has over King *Arthur*, is the Pamphlet-size of the first's overtopping and being more taking than the nauseous and tedious Length and Bigness of the other; the same may be said of *Boileau's* *Lutrin* and his other Pamphlet-Poems in respect of *Cotin* and *Perault's* tiresome Poetick Lengths of his *St. Panlin*, *La Pucelle*, &c. And of the *True-Born Englishman* in a Transcendant Opposition to its nearly related Poem of *Jure Divino*; and so of most other short and long-winded Productions; those *de courte halaine* & *à demi-mot*, having deference and respect to the Reader's quick and greater Understanding, and constituting him as it were a Judge; but those *de grand & longue halaine*, on the contrary seeming to mistrust the Reader's Capacity, and to confine his Time as well as his Intellectuals, &c.

Now as to any Apology for the Undertaking it self, or for the Mystery or Variety of the Style or Judgment, or for the *Hysteron Proteron* that may occur to

a Critical Reader, all that I think my self oblig'd to, is, that the Choice, Subject and Enterprize lead me to that conduct and course; and as for any other unexpected interludes or overshadowed Scenes, or intercepted Views, I shall only say what the Ingenious *John Barclay* (who was Gentleman of the Bed-Chamber to King *James the 1<sup>st</sup>*) said in a paralel Case, in his celebrated *Argenis*, lib. 2. *sub medium: Ita, ut tam erret qui omnia, quam qui nihil in illa Descriptione exiget ad rerum gestarum veritatem.* And as to my particular Opinion and Judgment of our Pamphlets and their Authors in General, the same Judicious *John Barclay*, has fully express'd it in his *Satyricon*, Part. 3 *Apol. post medium*, p. 253, 257. &c. *Sed & humana nature vitio, maligna gaudia criminationem viventium insinuant; frigida autem & intempestiva reprehensio Antiquitatis non inveniet probatorem.---si tamen vitium appellem solutam quidem illam, sed innocentem & peccantem intra verba dulcedinem jocandi, aut etiam de fastigio rerum & tota orchestra disputandi. Nam quis dies illuxit qui evulgatis aut se inter conscias tenebras prementibus libris novum Scriptorem per aliena ludibria commendare noluerit? taceo quod illiberali ingenio & saepe non artificioso facinore, magna & casta nomina diris & crudelibus contumeliis infestant; in quibus plerumq; sola temeritas placet vel mentiendi audacia, cum statim moriturâ novitate: sed nos quidem plus quam *Herostrati* nomen de memoria tollamus, ceterosq; humanius savientes, si placet, saltem ad cognitionem & judicium admittamus: ex iis aliqui, jam in partes discedentibus sacris, mystas adversæ factionis, permissis & veluti religioso odio, falsis sæpe sed apud suam plebem creditis facinoribus aut ludibriis objurgant; alii in externos obversi, principis sui imperio late viciniam destinant & inter musas suas debellant; illi exprobratis hominum aut regionum incommodis, toto Spiritu Licentiam suam fatigant: quidam felicitatem ulcisc-*  
*tenentium*



tuntur quæ indignos attollit; multos quoque muliebris fastidit impotentia, de sua sorte exeuntium, ad scribendi violentiam accendit: etiam lenta judicia, etiamque curules & forum prædonibus plenum, irritos & supervacuos accusatores invenit: jam nuge & cassa vanitas incolentium aulam, jam perjuria amicitiam polluentia, jam omnis conditio & sepe virtutes citata sunt, Litteratorum studio, ad populi famæque tribunal. Mihi autem inter hos acres impetus & interdum illustres, illi plurimum aberrare prudentia, videntur & in hæcnam quam in aliis castigant, incidisse, qui gravi & ad Majestatis speciem ornatâ sapientiâ larvæ ambulant; id est, qui plurimum sapere volunt, subiti patres, nec a censoribus rebitati, & de Magistratibus queruntur, remque summam non regatis sententiis evolvunt: nunc suarum partium Sacra veluti de fastigio aliis inaccessæ sapientiæ excutunt; nunc populi malâ & inconsulta fortuna munera nihil profutura iracundia ostentatione vexant; audent quoque Regibus componere sua edicta, & quam vitæ rationem probent inimica potestate præcipere. Inter hæc, modestia & hilaritas de tamescentibus exigitur scriptis, quæ libertatem stili sibi multa permittentis potissimum commendant: nam ut immensa & inanis loquacitas nullis seriis condientium risus non probatur, etiam in Parasitorum vilissimâ famæ; ita nec victura aut profutura cavillatio, perpetua sapientia debet esse invisa: cum oporteat omnem Satyræ aut veniæ habere modestia aut lepiditate mereri; sit igitur, ut proste, altis quidem verisque querolis conspersa & plena comitatis ut delectet; magisque suo sæculo & vitiis quam hominibus irascatur--- & nonnulli etiam tum prudentiæ applaudunt, quam sibi affinxere; pessimi autem vel fortune sua crimine, omnibus irati, vel malignitate livoris, ipsam maledicendi voluptatem satiant. --- nec ullus est humanarum meritorum affectus, qui non aliquem orbis locum præcipua Religione invaserit. --- huic itaque morbo se se male continent

antium linguarum mederi, publico imperio Profecti  
 ad dubio debebunt per terrorem sapientium legum in  
 gentibus, in quibus despectum Principum, odium ve,  
 lam communis spiritus altè egit, aut sicubi tardos pro-  
 sq; sermones non nisi matura animorum acerbitas  
 comit: At vero Britanicis animis ipse habitus super-  
 tium astrorum longe alia ratione providit; qui extem-  
 paneo impetu pæne iracundiam priusquam con-  
 erint, effundunt, industriamq; jocandi non sæpius  
 micis quam familiaribus adornant. --- Hoc contra  
 dignitatis simulacrum, hac nonnunquam insana &  
 ter fascium reverentiam procacitas, ut turpissimam  
 uam habet, sic intus innoxia, nec vero facinore do-  
 mis ipsa libertate contenta est. Si vero non parcen-  
 is Edictis teneretur, tunc fortasse totum virus quo  
 hanc lasciviam se Britanica ingenia, exonerant, in  
 manium & tectorum ulcerum tabem coiret: Adeo  
 pe virtutes & vitia non sunt priusquam lacesstan-  
 t. --- Ita mores astimare ad ingenium utentium oportet;  
 q; plus eadem verba quam ritus in his illisq; genti-  
 diversu significant. Et fides aliorum populorum,  
 quarum pensata modestia, seditionum scelerumq; peri-  
 a male in Britannia metietur, innoxia scurilitate; quæ  
 nugis occupatum fastidium, odiumve, præsentium  
 rum, & in nonnullis fortasse nequitiam consumit:  
 ectus hac consuetudine, tot inultis ludibriis sancita  
 si vere astimamus, in solam aliorum calliditatem  
 felicem prudentiam lusi: Multi enim magni-  
 linem aliorum invidiosa speculatione damnamus; ira-  
 non iisdem artibus nobis quoq; patere ad glori-  
 iter. Nam ut austeram virtutem tanquam signum  
 tumve antiquitatis suspicere in aliis solemus, in-  
 modam autem in nobis averfari; sic e contrario, bea-  
 a fertilemq; fortunam aliorum viventibus oculis per-  
 uigimus, quam à celo post omnem criminationem  
 ita veneratiq; mercamur. Quod si, felices isti  
 Libello-

*Libello-graphi, simplicitatem meam agnoscent, facile residui amoris vestigia amabo, quem apud nos utinam publicis offensis non extinguant. Si vero pro authore Scriptum premunt, si devota in me tela facili Euphormioni & aperto vulneribus, insigunt, non irascuntur liberrimo dolori, qui adhuc prisca consuetudinis memoria pepercit: Nullas injurias pervicacior indignatio solet ulcisci quàm quæ creduntur in publicum emissa; & ingratiſſimum Beneficij genus est, de Universis mereri, &c.*

This *Latin* Apologetick Pamphlet was compos'd by the Ingenious *J. Barclay*, partly in the *Asiatick*, partly *Ciceronian*, and partly in the *Laconick* Stiles: The first is lofty and spaciouſly flowing, like *Homer*, *Hesiod*, *Isocrates*, *Demosthenes*, *Plato*, *Herodotus*, *Ovid*, *Livy*, *Plutarch*, and all copious Writers, such as, *Chrysost.* *Cyrl.* *Alexandr.* *Suarez.* *Bollandus*, *Richard Baxter*, *John Bunyan*, &c. The second is Majestick Eloquence, brought to its Perfection by *Aristotle*, *Tully*, *Virgil*, *Longinus*, *Barclay's Argenis*, &c. whereof the most finish'd Copies in *English* are, *Lord Clarendon's History*; the Works of the Author of *The Whole Duty of Man*; *Dr. Seor's Writings*; *King William's Last Speech*; The late Bishop of *Oxford's* Speech at the Tryal of the Doctor, and the late Bishop of *St. Asaph's* Preface to his four Sermons, &c. The third Style is Elegancy it self, with a Sententious Pungency and an Awful Cogency; whereof breathing Examples may be seen in a fresh Pamphlet, stil'd, *The present Dean of Gloucester's Speech to the present Convocation*, in 1715. and likewise in the late reciprocal Letters of the Bishop and Clergy of *London*, as well as, in *Pindar*, *Horace*, *Florus*, *Juvenal*, *Persius*, *Curtius*, *Seneca*, *Epictetus*, *Lipsius*, *Ericius Puteanus*, *Fam. Strada*, *Baltas. Gratian*, &c. The Reasons of the *Quakers* against the Bill of Schism.

Addenda.



*Addenda.*

*Crit. Hist.* pag. 1. Numb. 2. — And then 'twas, in all probability, engender'd amongst the Inventions, Heats and Passions, Gall and Bitterness of Controvertists; for Dr. *William Fulk*, in his Defence of the *English Translation* of the Scripture against *Gregory Martyn's* Discovery of the Heretical Translations of the Bible, mentions in the Title, other *Papish Pamphlets* that were spread abroad by the *Papists* to the same Tendency, printed at *London* in 1583. And Archbishop *Whitgift* publish'd, *An Answer to certain Pamphlets*, *London* 1574. &c.

*Crit. Hist.* p. 9. Numb. 19. *ad fin.* Another Collection of this *Schedula-kind* has been compil'd by another Subject of his Majesty's *Britannick Dominions*, under the Title of, *Fadera, Conventiones, Litterae, & cujuscunque generis Acta Publica inter Reges Angliae & alios quosvis Imperatores Reges, Pontifices, Principes vel Communitates ab ineunte seculo 12. videlicet ab anno 1101. ad nostra usque tempora, habita aut tractata; Ex Autographis infra secretiores Archivorum regionum thesaurarias per multa saecula reconditis, fideliter excerpta, in lucem missa, de Mandato Reginae, accurante Th. Rymer, ejusdem Serenissimae Reginae Historiographo.* Vol. 3. in 1708. &c. *Edward Lowy's Archaeologia Britannica*, in fol. *Oxon.* 1707. Dr. *Hicks's Linguarum veterum septentrionalium Thesaurus Grammatico-Criticus & Archaeologicus.* in fol. *Oxon.* 1705.

A Fifth celebrated Coacervation of State-Minutes and Court-Memorandums, is, *The History and Antiquities of the Exchequer of the Kings of England*, in fol. 1711. *London*, publish'd by the Industrious Mr. *Madax*; which is so deservedly extoll'd by Dr. *Hicks* that the learned Author of the *Engl. Hist. Libr.* could not well chuse but take that opportunity to assert the Doctor's just Prerogative of being the best

Umpire in the whole Kingdom, as to such *Arænum* of Antiquity; which equitable Judgment is not so much to be wondred at, as that the learned Mr. Collier (whose Knowledge in Antiquity is equal to, his Tenets the same with, and his Character as well as Cause, inseparable from that of Dr. Hicks) shou'd fall so short of his Lordship's Favour and Equity, as to be the only Person of his tender-Conscience'd Society, to be depreciated so low, and to be represented as one that occasionally pays some special Respects to the Bishops and See of Rome: As if Dr. Hicks was ever wanting in his Respects of that nature; whereof, 'tis thought, the Doctor has left far more lasting Monuments of his Kindness that way, than Mr. Collier has been observed hitherto to have done; for Dr. Hicks's ushering and recommending the Jesuit Dorrell's *Gentleman Instructed*, and his adopting the Popish Belson's *Manual of Prayers*, with other such-like Tokens of Love and Respects to the Bishops and See of Rome, are unaccountable Pledges of Friendship for a Protestant to shew and testify to that *Anti-Protestant* Interest: 'Tis true, Mr. Collier never seem'd to favour the empty and useless Studies of Saxon Homilies and Antiquities, or at least not so much as Dr. Hicks; yet I can't see how that should be such an *Obstacle aux bonnes Graces* of the Right Reverend Author of the *Engl. Hist. Libr.* since the just Character of the late Bp. Burnet is therein pretty well maintain'd; tho' nothing can be better attested than that the same late Learned Bishop always disapprov'd of those Saxon Studies, which he constantly look'd upon at the very best to be so much precious Time utterly thrown away and lost, as to any manner of a true Protestant Intent or Purpose; which the aforesaid Right Reverend Author can't be ignorant of, as to himself.

himself in particular, if my Breviate be right; which still heightens the unaccountable Connexion of Characters in that *Engl. Hist. Libr.* wherein Dr. *H--cks*, the Jesuit *Parsons*, *J. Fox* and Bp. *Burnet*, seem most in favour, as *J. Bale*, *Th. Fuller* and Mr. *Collier* are the most depreciated: Yet nothing can be imagined more opposite than Dr. *H--cks* and Bp. *Burnet*, unless it be *Parsons* and *Fox*; yet the Jesuit *Parsons* is not only allow'd to represent *J. Fox* as very Ignorant and very Dishonest, but also *Parsons* is positively asserted and crown'd the Conqueror of the Lord Chief Justice *Coke*; tho' *J. Bale* from being the first Protestant Bishop of *Ossory* was contented to dye an humble Prebendary of *Canterbury*, and writ a Book as much redounding to the Glory of *England*, as well as of the Reformation, as any that ever will be writ, as to an Original (what-ever is told us of his Grandfather, the simple *Carthusian J. Boston*) especially as to Foreigners, who know little or nothing of our Antient learned Writers, no more than of our aboriginal Learned Reformers, but what they have from *Bale*; besides there are no thorough-pac'd *English* Scholars that can pretend to stand without some Knowledge of *J. Bale's* Book of *Britannick Writers*; which, tho' but a moderate Folio, sells for 20s. whilst *J. Pitts*, his *Papish Antagonist*, may be had for 10s. who is allow'd in the *Engl. Hist. Libr.* to have writ *Latin* well enough; yet his Book of *English Writers* is far more us'd and known among the *Romanists* themselves, than ever any Book of *Parsons's* ever was or will be, for all his being made a Favourite in an *Engl. Hist. Libr.* wherein *J. Bale's* Capital Crimes (it seems) of loving his Wife *Dorothy*, and of speaking ill of *Papish Bishops* and of *Papists* in general, are render'd far less excusable than the very same, and

i 2

superlatively



superlatively worse, and more numerous in *J. Fox* who is granted likewise better Quarter than any other, tho' but half so *Calvinistically* affected, by our honest blunt Zealot, *Anthony Wood*, who, tho' falsely suspected to have been a *Roman Catholick*, yet dy'd, 'tis hop'd, a good *Protestant*; the same Mr. *Wood* nevertheless seems rather inclin'd to give the Advantage to *Parsons* over *J. Fox*, or at least to make a drawn Battel of it, that he may put them together by the Ears, *pro re natâ*, viz. as often as Mr. *Wood's* Church-Motive-Interest requires the *Puritan* Sauciness to be humbl'd, or the *Roman* Termigancy to be kept under; which Ecclesiastical Polity shews it self still more in Flying-Colours, in the Parallel Mr. *Wood* makes of *Bale* and *Pits*, in his *Athena Oxonienses: Pits*, by vertue of the later Improvements of a smother *Latin* Style, and of a more exact Method and Information by Dr. *James's* Catalogue and Eclogue, had more than an ordinary Advantage over *J. Bale*; but what's Mr. *Wood's* Critical Conduct therein? Why truly *J. Pits* you are a Plagiary, and steal from our *Protestant J. Bale*; and you *J. Bale* are a foul-mouth'd Fellow, and abandon'd by all true Sons of the Church of *England*: Wherein, as in most other Chapters, Mr. *Bale* is follow'd *κατὰ πρόθεσιν* by the Right Reverend Author of the *Engl. Hist. Libr.* tho' Mr. *Wood* is far more bitter, and declamatory against *J. Pits* than that Author, as he is far more favourable to *Parsons* than Mr. *Wood*: Yet *J. Pits* is the only Author of all the late *Roman Catholicks* that is universally Read, by either *Romans* or *Protestants*, to a far more Oecumenick potent than ever any of the Jesuit *R. Parsons* Pamphlets.

But the *Engl. Hist. Libr.* makes *Pits* to mistake as to his Uncle *Saunders's* Pamphlet of, *Servus fidelis*  
(subdito

*subdito Infideli*, for this pregnant Reason, because a Protestant Author writ a Pamphlet of the same Title: But I assure his Lordship I have seen that Book of *Nic. Sanders*, writ against his Protestant Adversary as being the very *Subdito Infidelis* retorted: Another Fault Mr. Wood finds reprehensible in *J. Pits*, is because *Pits* takes some Authors to be *Romanists* who were as much Protestants as Papists, i. e. of Mr. Wood's own Religion: It was well Mr. Wood liv'd after *Pits*, otherwise *Pits* was likely enough to have mark'd him down as a *Romish* Learned Author, without incurring the Penalty of such a furious Declamation as Mr. Wood makes *Pits* a Theme of, as well as *J. Bale*, who is as scurvily us'd as *Pits* or worse, in the *Engl. Hist. Libr. and Athen. Oxon.* whereas, in truth, both *Pits* and *Bale* are the most read and famous Authors of all their respective Parties in their time; as for *Pits* imitating and borrowing of *Bale*, and *Bale* using the same Freedom with *Boston*, or any other Author in Print or Manuscript, that's no more a Fault in them than 'twas in our Bishop *Walton* to imitate and follow the Foot-steps of Cardinal *Ximenes* and *Arias Montanus*, in their several Polygot Editions of the Bible, or than 'twas for Dr. *Hyde* to improve Dr. *James's* *Bodleian-Catalogue*, or for Mr. Wood and the Historical Librarian themselves to imitate and borrow of one another, as well as of *Bale* and *Pits*, &c.

However, to those Historical and Librarian Nomenclators, and the other Schedule-Collectors of Church and State-Pamphlets, may be added Dr. *Thomas Smith's* History and Catalogue of the Manuscripts in *Cotton-Library* near *Westminster-Hall*, Edit. *Oxon.* in fol. *An. 1696.* A Catalogue of all the Manuscripts in all the Libraries of any Note in England and

and Ireland, publish'd in *Latin*, in fol. *Oxon*, 1697. wherein is to be noted that the *Norfolcian-Library* is united to that of *Gresham-College*, near *Bishopsgate-street*; and that *Sir James Ware* (who was Recorder of *Dublin*) his Manuscripts be in the Honourable Mr. *Bridges's* Closet; and that there be a great many Manuscript-Copies of some Treaties of Peace and Commerce, omitted by Mr. *Rymer* in his above-mention'd Collection, to be seen in *Viscount Longueville's* Cabinet of Manuscripts; and lastly, that the *Harleian Library* is in less than ten Years made up of 2500 Manuscripts, whereof most of them seem to be modern Copies of old Stories and Legends, written by Monks and Fryars mostly Historians, which are muster'd up with a great Parade in the *Engl. Hist. Libr.* but the Author himself soon disbands them as Superannuated or Disabl'd, or Occasional-Faggots, not worth the vain Ostentation of a False Muster, &c.

*John Halleward's Bibliotheca Curiosa*, in 4to. *Franc.* 1676: *Fr. Combessii Alta Martyrum antiqua*, *Gr. Lat. cum Not.* in 8vo. *Par.* 1660. *Hermannus Conringius De Antiquitatibus Academicis, cum supplemento*, *Helmstadt*, in 4to. *An.* 1674. *Wm. Lisle's Saxon Adonuments*, Edit. *Lond.* in 4to. 1638. *Edm. Gibson's Saxon Chronicle*, Edit. in 4to. *Oxon.* 1692. *J. H. Baclerus in Bibliographia Curiosa*, &c. *Gabriel Nau-  
daus in Bibliographia Politica*, &c. *Joh. Pierius, De Infelicitate Litteratorum*; & *Vincentius Placcius De Scriptioribus Anonymis, Pseudonymis* &c. *Jac. Tomassius De Plagiarismo Litteratorum*, &c. *Mr. Lunig's Negotia Publica*, Edit. *Lips.* 1694. & 1711. Vol. 5. in *High-Dutch*, &c. *Laurentii Boechell Decreta Ecclesie Gallicanae*, Edit. *Par.* 1599. *Henry Baron of Hussen*, his *Czarian Majesties Counsellor of State*, publish'd *Memoirs, Acts and Negotiations*, at *Lip-sick*,



sick, 1711. Cum J. Dlugossii sive Longini Hist. Polon. lib. 12. Vol. 3. Dr. Inett, Chanter of Lincoln's *Origines Anglicane*, Edit. in fol. Lond. 1704. *Rushworth's Collections Historical*, in 5 Vol. from 1618. to 1629. &c. The Collection of the Historians of *Brunswick*, with the *Non Roswin's Latin Poem*, secul. 10. publish'd at *Hannover*, 1708. Vol. 2. *Theodore Zwinger's Theatrum Vitæ Humanae*, &c. *Samund Frode & Aras Frode, Historia Islandica*, Edit. per Episcop. Scalholt, An. 1689. *Arngrim Jonas De Chrymogaa*, in 4to. Hamb. 1610. *Edda (quasi Oda) cum scaldia seu Prosodia Danica vel Islandica MS.* in Biblioth. *Brunswick-Wolfenbittel*, &c. Collections of the Polish Constitution, by *John Lasew*, Archbishop of *Gnesna*, in the Palatinate of *Kaliskie*, &c. Mr. *Wanley's Catalogue of Saxon Manuscripts*, Vol. 2. fol. &c. J. *Langius's* Life of *Henry Zutphan*, the first Lutheran Martyr, in *Ditmarsh* near *Holstein*, in the Circle of *Lower-Saxony*, &c. J. *Fox's* Collections of the Acts and Monuments of the first Protestant Reformers and Martyrs, especially here in *England*; which are traduc'd not only by the Jesuit Parsons, but also by Doctor *Heylin*, Archbishop *Land's* Chaplain, and other over-zealous High-Churchmen, to be little better than *Fanaticks*: But Dr. *Thomas Barlow* (who dy'd Bishop of *Lincoln*, in 1693.) says, in his *Remains*, p. 181. 'That to represent our first Reformers and Martyrs as *Fanaticks*, 'is an Angry and Scandalous Injury to Truth and 'our Church. Whereunto Dr. *William Nicholson*, Bp. of *Carlisle* subjoins, 'Tho' that Language seems 'very hard, yet perchance it may be easier digested than refused, &c. *Hist. Libr.* pag. 119. *Willielmus Somner* publish'd Abbot or Archbishop *Aelfric's Saxon Grammar or Glossary*, in 8vo. Lond. 1658. The same *Aelfric's Saxon Paschal Homily of Easter*, was publish'd

lish'd by J. Fox and Archbishop Parker, at London, in 120. 1567. And Archbishop Parker's *Antiquitates Ecclesie Britannica*, were printed at Hannover, in fol. 1605. Melchior Goldastus, *Monarchia S. Rom. Imperii*, tom. 3. Edit. Francofurt. in fol. 1613. &c. Antonii Sanderi *Bibliotheca Belgica MSS. sive Elenchus universalis Codd. MSS. Insulis*, in 4to. 1641. Arnas Magnas *Hist. Danus*, Edit. Lips. 1695. in 8°. Bernard Mallinarotius in *Paralippomen. ad Vossium De Histor. Græc.* Edit. Colon. 4to. 1656. &c. G. Theodoric Meier, *Relatio Historica De Collectionibus Canonum ad Cod. Can. Eccles. Univers. Helmst.* 1663. 4to. &c. Daniel Nesselius *Bibliothecarius Casarius, Breuiarium & Supplementum Commentariorum De Bibliotheca Vindobonensi cum fig. Vien.* in fol. 2 Vol. 1690. Pappi *Synodicon*, Edit. Argenter. 1601. in 4to. Joh. Alb. Faber in *Decad. sive Centur. Plag. & Pseudonym.* &c. *Litteratura Runica, per Ol. Wormium*, in 4to. 1536. and fol. *ibid.* 1651. Aegydii Srauchii *Historia symboli Apostolici* Edit. in 4to. Wittenb. 1668. &c. J. Harding's *Chronicle*, is in Manuscript in the Earl of Denby's Library, &c. John Rosse or Rouse, a Warwickshire Gentleman, in the 15th Century, writ a History of the Kings of England, still extant in Manuscript in Cotton Library and in Bennet College, Cambridge. *Ecloga Oxonio-Cantabr. Auth. Th. Jamet*, London 1600. Oxford Catalogue, Prefac'd by Mr. Wanley, &c.

*Crit. Hist.* pag. 9. Numb. 20. *ad fin.* From those Significations came the Word *Libellatici*, to be apply'd to those in the second or third Christian Century, who being Christians, for fear of Death, Torments or Persecution, were reduc'd to conform to Paganism, either by addressing the Magistrate for to conform, or by Petitioning the Christian Prisoners for to reform and indulge them their Communion,

nion, after their Criminal Conformity to Idlatry; or else by delivering to the Pagans the Holy Scriptures, and other Christian Records; I were thence call'd also *Traditores*, &c. Some of the worst of those Libellatick Pamphleteers, *Lucius, Lencius, Charinus, Lucianus, Lucanus, Seneius* and *Selencus*: These Impostors did spread abroad in their Pamphlet-Libels, 'That the Christians did believe that there would be a Resurrection not only of all Humane Flesh or of Mankind, but also of all Animals, Cattle, Beasts, &c. *Tertullian. De Resurrect. Carn. c. 2. Origin contra* lib. 2. *Augustin. De Fide contra Manichaeos,* 5. and 38. *Euseb. Phot. Aguirre, Cave and Thoma. in Append. ad Dissert. De Haresiarch. Edit. 1. in 4to. 1696. &c.*

*Crit. Hist. p. 146.* Another Divine of the Church of England far more considerable than most of the former, seems to some to have given a much more generous Handle to the *Arians* and other-Sectaries, as appears by the following Treatise entitul'd *men variantium Lectionum Johannis Millii, S. T. in Novum Testamentum, &c. Opera & studio Johannis Whitby, S. T. P. & Ecclesiae Sarisburiensis censoris, Lond. 1710. in fol.* Other Censures and accommodations have been offer'd at, upon the noted Dr. *Mills's* great Performance, by two English Protestant Ministers, *Lenfant* and *Le Clerc*; by two Dutch Protestants, *Pfaff* and *Kuster*, &c. *Les dans La Bibliotheque Choisie, tom. 16. p. 1. and tom. 18. &c. Novum Testamentum Graecum Johannis Millii, S. T. P. in fol. Text. p. 809. Prolegom. p. Appendix p. 64. Oxon. 1707. price 35s. Collectionem Johanneam recensuit, meliore ordine disposuit, novisq; animis locupletavit Ludolphus Kusterus, Amstelodam. p. in fol. pr. 20s.*



*Crit. Hist.* pag. 160. The first Bishop of those *Cathari* in Lombardy, was one *Marcus* (apud *Nicol. Vignier*, in *Hist. Eccl. ad An. Dom.* 1023.) who having been consecrated by the Ordination according to the Usage of the Churches in *Bulgary*; the Validity whereof he was made to scruple by one *Nicetas*, a Pope or Bishop, casually arriving in *Italy* from *Constantinople*; he, the said *Marcus*, suffer'd himself to be re-Ordain'd by the same *Nicetas*, according to the Ordination of the Church in *Drugaria*, or *Dugrania*: Where *Nicetas* had receiv'd his Ordination from one Bishop *Simon*, who was much degraded by one *Petrus* a Stranger; so that some of the *Cathari* stuck to *John Judaeus*, the Successor of *Marcus* (who had the double Spiritual Knighthood of the *Bulgarian* and *Drugarian* Orders) others cleav'd to one Bishop *Peter*, a *Florentin*, &c. See in Archbishop *Usher*, *De Christ. Eccles. Success.* cap. 8. §. 18. pag. 226. &c. Another distinction of those Separatists, is the Ordination or Order of the Churches in *Sclavonia*; the same Author mentions one *Garatus* in Lombardy, and his Son *Gerard* at *Brixia*, and another at *Corezium*, all Bishops of the *Bulgarian* Order; and one *Marchisus* amongst the *Sorani*, and *Nicholas* with the *Vicentini*, and their Sons Bishops in other Cities, being of the *Drugarian* Order: The Bishops of the *Sclavonian* Order in some Proceſs of time likewise, were *Cascianus* at *Mantevila*, and his Sons *Aldericus* at *Milan*, and one *Orho* at *Bagnolum*, &c. And *Matthew Paris* acquaints us that the *Albigenses* constituted one for their Pope or Bishop in the *Bulgarian*, *Croatian* and *Dalmatian* Confines, &c. (ad an. 1223.)

*A Memorial for Reformation: Or, A Remembrance for them that shall live when Catholick Religion shall be restor'd in England; in three parts, writ by*  
that

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that Infamous Jesuit Robert Parsons, in 1596. and publish'd in Lond. 1690. by Edward Gee, Rector of St. Benedict near Paul's-Wharf, London, Chaplain in ordinary to King William and Queen Mary, &c. 'tis call'd also, *The High-Court: Or, Counsel of Reformation for England*. How this original Manuscript, or a true Copy thereof, came to Baliol-College, is a Riddle to any that have the least Notion of the inexpugnable Craft of the Jesuitical Society, unless we imagine that some Popish Convert brought it over, &c.

Robert Vaughan's *British Antiquities* in 4to. Oxon, 1662. recommended by Archbishop Usher, in his *Letters*, p. 261, 270, &c. Usher's *Primordia* (Edit. Dublin, in 4to. 1539.) and his *Britannicarum Ecclesiarum Antiquitates* (Edit. in fol. Lond. 1687.) are the best Collections of Historical Schediasma's and Memoirs that ever were publish'd for an Ecclesiastical History of Great Britain, &c. which were well copy'd after by our learned Bishop Stillingfleet, in his *Origines Britannicæ*, fol. Lond. 1685.

Silas Taylor's *History of Gavel-kind*, in 4to. price 3 s. Wm. Somner, *Of Gavel-kind*, pr. 5 s. Johannes Michael Mahmogiensis *Danicae Novi Testamenti Metaphrastes*, circa. An. Dom. 1530. Thomas Baxtolini, *Antiquitates Danicæ*, &c. Mr. Tanner's *Notit. Monast. Roger Cestrensis* and Ralph Higden, are but one and the same Historian, but mistaken, for two, nor without some useless and indiscreet choler and pudder, by *Hist. Libr.* p. 64, 65. &c. Where Poor Bale and Piers are often chastiz'd for splitting of Authors, and for Multiplying of Books by and into Pamphlets, &c. Dr. Th. Gale's *Hist. Brit.* in fol. Oxon. 1691. Vol. 2. and Gale's *Hist. Angl.* Vol. 2. fol. Oxon. 1687.

The *History of England*, by Edward Hall, Recorder of London, who dy'd 1547. Sir Thomas Craig's *Scotland's Sovereignty*, in 8vo. Lond. 1695. The *Sceldar*

or *Runa*, were the Prophetick Pamphleteers amongst the Danes, as the Bards or Druids, or *Prydythyon* in Great Britanny, &c. J. G. *Sebottelius*, *Von der Teutschen Hauptsprach*, lib. 5. in 4to. Brunswick, 1663. *Sachsen Spiegel*: Or, *Speculum Saxonicum*: or, A Manual of the old Laws of the Ancient German Saxons. see *Engl. Atlas*, Vol. 2. pag. 113, 114, &c. R. *Verstegan*'s *Restitution of decay'd Intelligence in Antiquities*; he was a Low-Dutch Romanist, publish'd in 4to. Amst. 1605. and Lond. in 8vo. 1653, 1674. see *Sommer's* *Marginal Notes*; *ibid.* and *Kenner's* *Life of Sommer*, &c. *Wm. Baxter's* *Phil. Transact.* Vol. 25, &c. Dr. *Kenner's* *Paroelical Antiquities*, Edit. in 4to. Oxon. 1695.

*Christopher Junckerus*, *In Centuria Faminarum Eruditum*, tractatus *De Diariis Eraditorum*, adjecta, &c. J. C. *Becman* *Catalog. Bibl. Francos.* &c. G. *Cyprianus*, *Blensch. Interpret. Scriptur.* &c. J. *Fellerus*, *Catalog. MSS. Academ. Altorf.* &c. Job. *Iust. Pistorius* *Propyleum Athen.* *Hassiac.* *Cornelius Loofseus* *Catalog. Scriptor. Germ. Litterat.* &c. Sev. *Walt. Sluteri* *Propylaum Historia Christiane*, in 12o. Fran. 1680.

*Kortholtus* *De Variis S. Scripturae Editionibus*, &c. *Casper Sagitarius* *De Theolog. Profess. Augustan Confess.* &c. *Sim. Scaravolscius* *Centur. Script. Polon.* &c. Ol. *Borrichius* *De Poetis*, &c. *Danhavernus* *De Mysteriorum Sophia*, &c. *Swertius* ac *Desselius* *Bibliogr. Belg.* &c. *Andreas Wengerscius*, *Sclavonia Reformata*, Edit. 1679. *Amstelod.* sive *Adrianus Regenvolscius*, Edit. *Ultraject.* 1652. *Casp. Schwenckfeldius* *Eques Silesius Spiritualismi Reformati Antesignanus*, denatus est An. 1591. in Exilio apud Suevos, &c. *Chronicon de Maistros*, Edit. per *Fulman*, in fol. Oxon. 1684. *Jacobus Zabarella*, *De Fastis Romanorum*, Edit. An. 1674. *Christoph. Hendreichii* *Panactia Brandeburgica*, &c. *Gabriel Putherhaus* *Edidit Theotimum De tollendis & expurgendis libris malis*, lib.



# The PREFACE 85

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*Inscriptionum Antiquarum Syllage—à Gulielmo Fleet-  
 wood, Coll. Reg. apud Cantab. Socio. in 8vo. Londin.  
 1691.* The (now right Reverend) Author, has heap'd  
 up without any Order, on different Subjects, the  
*Fleathen* Inscriptions of the 5th and last Class; and  
 has generously pass'd over an Infinity of Faults,  
 amongst the Christian Inscriptions, owing chiefly  
 to the Secular Ignorance and Candid Simplicity of  
 the Primo-Primitive Christians, &c. A far more  
 considerable Collection of such Laconick Pamphlets  
 was publish'd by *Raphael Fabretti*, under this Title,  
*Inscriptionum Antiquarum Explicatio & Additamentum*  
 in fol. Rome 1699. 'Tis divided into eight Chap-  
 ters; wherein may be seen 3500 Inscriptions, more  
 than are in the respective Collections of *Gruter*, *Rei-  
 nesius* and *Spon*; whose innumerable mistakes, are  
 therein also rectify'd.

Some few Years ago, there was publish'd a The-  
 ological Pamphlet, intitled, *De Valentinianorum  
 Hæresi Conjectura, quibus illius Origo ex Aegyptiaca  
 Theologia deducitur*, Londini 1711. in 4to. of  
 twenty seven Pages. The Purport of this learned  
*Schediasma*, is very rational, and as probably made  
 out, viz. that the Arch-Heretick *Valentin*, being an  
 Egyptian.



*Egyptian*, endeavour'd to square Christianity to the receiv'd Opinions and Hieroglyphicks approv'd of in *Egypt*, &c. 'Tis suppos'd to have been Pen'd by our Excellent Dr. *Hooper*, Lord Bishop of *Bath* and *Wells*, who is said to have made a Present of the Copies amongst his Acquaintance, without exposing them to Sale.

*Crit. Hist.* p. 236. line 22. *Walter Hilton*, an English *Carthusian's* Spiritual Pamphlet, entitul'd, *Musica Ecclesiastica*, whereof the three first Books be the very same with those of *Thomas De Kempis*, *Of the Imitation of Christ*, is still extant in MS. in *Lambeth-Library*; where also is to be found his Speculative Pamphlet, *The Ladder of Perfection*, or, *Of a Contemplative Life*, and are both much to the same purpose, &c. Such also is the Pietism of the Spiritual Pamphlets of *Lawrence Scupoli*, *J. Valdesso*, *Gasper Swenckfield* and *Honoré de St. Marie*, &c.

But all those various Ideas and different Conceptions of the true Spirit of Christianity, and its genuine Operations, are thus divinely re-united by that great Primate *J. Usher*, and greater Christian, and the greatest Master of Spirit according to Knowledge as well as Zeal; as 'tis recorded in his Life, writ by Dr. *Par*, or Dr. *Barnard*, speaking of his Prophecies: 'I must tell you, (says that admirable Christian Adept,) 'that we do not well understand 'what Sanctification and the New Creature are: 'It is no less than for a Man to be brought to an 'entire Resignation of his Will to the Will of God, 'and to live in the offering up of his Soul continually in the Flames of Love, as a whole Burnt 'Offering to Christ. And how little (continues that excellent Prelat) 'are many of those who 'profess Christianity, experimentally acquainted 'with this Work on their Souls, &c.



# A Critical HISTORY OF Pamphlets.

1. **H**OW Exotical and Foreign soever the Word *Pamphlet* may seem, as to its Sound and Structure, 'tis nevertheless so much a true-born *English* Denison, that 'tis scarce ever known or adopted, or even adapted to any other Idiom in the World, but to the *English* Language alone.

2. Yet 'tis of no longer a Date than that of the last Century, since 'tis almost certain its Pedigree can scarce be trac'd higher than the latter end of Queen *Elizabeth's* Reign. And then,

3. At its first rise, it made so wretch'd an appearance, that the great Linguist, *John Minshew*, in his *Guide into Tongues* Printed at London, 1617. Blazening its Original Extraction, gives it the most scandalous Etymology, and the most mis-

able Character that ever any Libel can be capable of, viz.

4. *A Pamphlet* (says Mr. *Minsheu*, whose Opinion in this kind was esteemed so considerable, as to be quoted by the late Lord Chief Justice *Holt*, in the celebrated Debate about the word *Abidicate*) that is, *Opusculum stolidorum*, the Diminutive Performance of *Fools*,--- from *ᾠν* all, and *πληθω* I fill, to-wit, all places, according to the vulgar saying, all Things are full of *Fools* or *Foolish Things*: For such Multitudes of *Pamphlets*, unworthy of the very name of *Libels*, being more vile than Common Shores and the Filth of Beggars, and being flying Papers dawb'd over and besmear'd with the Foames of Drunkards, are tofs'd far and near into the Mouths and Hands of Scoundrels: Neither will the Sham Oracles of *Apollo* be esteem'd so Mercenary as a Pamphlet, Gr. *ᾠμπληθων*, Lat. *Pamphletum*. So bitter was Mr. *Minsheu* against poor Pamphlets. And

5. Those that will have the word, *Pamphlet*, to be derived from *Pam*, the famous Knave in Card-playing, don't seem to differ much from Mr. *Minsheu's* foremention'd Primogenial Representation of Pamphlets: But the Derivation of the Term, *Pam*, is in all probability from *ᾠν*, all, or the whole or chief of the Game. Or perchance from *Pan*, the Name of that frightful Heathenish Divinity of the Mountains, &c.

6. However, under this first Etymological Notion of Pamphlets, may be comprehended the vulgar Stories of the Nine Worthies of the World, of the Seven Champions of Christendom, *Tom Thumb*, *Valentin* and *Orson*, *Guy of Warwick*, *Rabbinick* and *Papish* Legends, Novels, Play-Books, Farces, and such like Poetick Fables and Traditionary Romances.

7. To those also may be reduc'd most of Apocryphal



eryphal Lucubrations, *Pseudo*-Epigraphal and *Pseudonymus* Plagiary-Scribbling, Disguis'd and Anonymous Writings, Satyrical and Scandalous Libels, with all other sorts of falsify'd and forg'd Records.

8. Of this first kind of Pamphlets, Mr. *Baillet* in his *Auteurs Deguisez*. (Printed at *Paris* 1690.) treats very amply with a great deal of successful Labour: As also in his Histories of the *Lives of Saints*, Printed likewise at *Paris* in the Years 1700 and 1701. The Curious should also consult Mr. *Baillet's* *Enfans celebres*, with Mr. *Sculter's* Supplement thereunto, and with the latter's two Dissertations about Learned Women, and his Theater of Learned Youth, in High Dutch; all printed respectively in the Years 1688, 1702, 1703, 1707. And one Mr. *Woolsius* publish'd also a Supplement to the aforesaid Mr. *Baillet's* Collection of Pamphlets, writ by celebrated Children at *Hamburg* in the Year 1707. One should turn over likewise for the same diverting purpose, Mr. *Goesius*, the Superintendant of the Church of *Lubeck*, his *Observationes Miscellaneae de Sutoribus eruditiss* (of Learned Shoemakers) and his two other Pamphlets, of Learned Plowmen and of Learned Merchants, publish'd respectively *Anno Dom.* 1706 and 1708. at *Lubeck*, &c. But especially Mr. *Huet's* Tract concerning the Origin of Romances, publish'd in French at *Paris*, 1669. must not be forgot upon this first Pamphlet-subject.

9. The greatest Collections of this first sort of Pamphlets, are, the Famous Pile of Rabbinick Traditions in the *Jewish Talmud*, containing Fourteen Volumes in Folio, of *Bamberg's* Edition at *Venice*, &c. And the Popish Legends of the Lives of their Saints, Publish'd by the College of Jesuits at *Antwerp*, from *Anno Dom.* 1673. amounting already (tho' not half finish'd) to above Fifty Folio

Volumes, &c. All which Tracts were Originally and most of them often since publish'd separately, in Pamphlet-Forms, as well as mostly upon Pamphlet-Subjects, even of this first Class.

10. The second Idea of the Radix of the word, *Pamphlet*, is, that it is deriv'd from  $\pi\alpha\nu$  *all*, and  $\Phiιλ\epsilon\omega$  *I love*, &c. signifying a thing belov'd by all: For a Pamphlet being of a small portable Bulk, and of no great Price, and of no great Difficulty, seems adapted for every one's Understanding, for every one's Reading, for every one's Buying, and consequently becomes a fit Object and Subject of most People's Choice, Capacity and Ability.

11. Under this second Etymology of Pamphlets, may be plac'd all Stitch'd Books on serious Subjects; the best of which in *England* have been continually preserv'd, or even reprinted in the several Collections of State-tracts, *Cabala-Sacra*, *Miscellanies*, *Sermons*, *Poems*, *Phanix*, and the like: And on the contrary, for the same or even greater advantage to the Publick, the respective Volumes or Collections of Theological and State-tracts, of Sermons, Poems and Miscellanies, have been Reprinted by Piece-meals in the familiar Shapes of Stitch'd Pamphlets. 'Tis true, both those Pamphlet-methods have been often abus'd, and accordingly censur'd by the Majority of the Lower House of Convocation, 1711. in whose Folio-Representation, pag. 6. the Abuses are thus represented: *They have republish'd* (says that Convocation) *and collected into Volumes, Pieces written long ago on the side of Infidelity. — They have Reprinted together in the most contracted manner, many loose and licentious Poems, in order to their being purchased more cheaply, and dispers'd more easily, &c.*

12. But one of the first, as well as of the most curious Collections of this second sort of Pamphlets, is

is that of *Giovanni Cinelli*, a Member of the *Accademia* at Florence, where he Printed his *Biblioteca Volante*, *Scanzia*, 1<sup>a</sup> & 2<sup>a</sup> in 8<sup>o</sup> 1677. where-in he proposes to place little Pamphlets, not exceeding Six Leaves; such as the Natural History of Nitre, writ in Latin by an *English Gentleman*, Anno. Dom. 1675. And the History of *Descartes's* Philosophy, by *Tepelius*, at Nuremberg, 1674. And the Lord's Prayer in the Chinese Language, by *Andrew Muller* at Berlin, in 4<sup>o</sup>. All the Disputes between Cardinal *Norris* and *Fryer Maccdo*, about the Nature of Grace, &c.

13. To *Cinelli's* Collection of Pamphlets may be added another, publish'd by the Learned *Carmelit*, *Gaudentius Robertus*, call'd *Miscellanea Italica Eridita*, printed at Parma, in 4<sup>o</sup> 1690. The first Pamphlet of this kind, that appears in that Collection, is a little Tract formerly publish'd by the great Antiquarian, *Josephus Castaleo*, about the Year 1605. concerning *Roman Antiquities*. This Collection is in six or seven Volumes in Quarto, about the same Subject. But four Years after, this was swallow'd up by a far greater Collection of the same kind, styl'd *Thesaurus Antiquitatum Romanarum congestus a Joh. Georgio Grævio*, in ten great Folio-Volumes, whereof the first was publish'd in 1694. *Traject. ad Rhēn.* The first Treatise of that first Tome, is of the Origin of the Romans, formerly publish'd by the Learned *Octavius Ferrarius*, at Milan, 1607. in a small Pamphlet-Octavo, &c.

14. Soon after *Grævius's* Collection of *Roman-Antiquarian Pamphlets*, comes forth his Learned Colleague and Brother Dutch-Professor, *James Gronovius*, with his *Thesaurus Græcarum Antiquitatum*, publish'd at Leyden in four or five Folio-Tomes, in the Years 1697, 98, & 99. The three first Volumes contain



contain chiefly Effigial Cuts and Monumental Figures and Inscriptions, not exceeding Pamphlet-Models: But the fourth Volume includes a Collection of Pamphlet-Tracts formerly publish'd by others. For Example, The first little Tract of the first Part of the fourth Volume, is, *Nicolai Gerbelii in Gracia Sophiani descriptionem explicatio*, &c. The second Part of the same Tome contain other erudite small Treatises concerning *Greece*, printed long before, by *Joh. Cas. Bulenger*, *Joh. Henric. Eg-gelingius*, *Joh. Meursius*, &c. The first Effigies, or Figure of the first Volume, is a Marble, which represents *Prometheus*, who is shaping Human Bodies with Clay, and *Minerva* is communicating the Soul or Genius that is to animate that Youthful and Beautiful Body: *Minerva* seems to speak to that new fram'd Man and to foretel him all what is to happen to him in his Life time; whilst in the mean time a young Woman as her Secretary writes his Destiny upon a Globe, and *Clotho* spin's the Series or Sequel of all his Adventures: *Minerva* bestows upon him a Garment for to protect him from the Injuries of the Air. The Marble, which serv'd as a Model for this Cut, is to be seen in the Repository of Prince *Pamphilio's* Rarities at *Rome*, &c.

15. Much about the same time with the fore-mention'd Treasuries of Erudite Pamphlet-tracts, there appear'd a far more considerable Collection of valuable little Treatises publish'd by that laborious Dutch-Protestant Divine, Mr. *Vorstius* at *Rotterdam*, in 1694. in Nine Octavo-Volumes. The first of those Theological Pamphlets, is a small Tract formerly writ by one Mr. *Dickinson*, under the Title of *Delphi Phenicizantes*, wherein he proves that the *Gentiles* did ape and imitate the *Jewish* Scriptures and Religion, by the means of the *Phenicians*, who  
were

e Neighbours and contiguous to *Judea* and *fin*, and *Phœnicia* was the common Mart to and *Gentile*, &c. Mr. *Dickinson* added to that e Treatise two small Dissertations, the one n *Noe's* arrival into *Italy*, where he was call'd as, &c. the t'other was about the Origin of the ids, or Heathenish Priests and Prophets of *Great ain*, before the reception of Christianity, &c. s Mr. *Edmund Dickinson* was Master of Arts and ow of *Merton College Oxon*, he publish'd the mentioned Divinity-Pamphlets at *Oxford*, 1655. 1<sup>o</sup>, with an Epistle or Preface writ by the ned *Zacharie Bogan*, &c.

5. The third Original Interpretation of the d, Pamphlet, may be that of the learned Tra- er and Physician, Dr. *Stephen Skinner*, in his *Ety- gicon Linguae Anglicanae*, publish'd by *Thomas Hen-*, Esq; in Folio, *London* 1671. viz. that 'tis de- d from the Belgick word, *Pampier*, signifying tle Paper or Libel, &c. His Words be these, *Item deducere a Pamphlet vel contracte Pamphlet,* 1. *Nel. Pampier*, i.e. *Charta*, addito spiritu (h) *hoc m Pampier per epenthesin, &c.* m. *ortum est à lat- yrus, q.d. Chartula, seu, papyrus, i.e. Charta seu lus, &c.*

7. To this third Set of Pamphlets may be re- d all sorts of printed single Sheets or half Sheets, ny other quantity, slip or parcel of single Paper- ts, such as Declarations, Remonstrances, Pro- nations, Edicts, Orders, Injunctions, Memorials, lresses, News-Papers, Gazettes, &c.

8. As to the word *Gazette*, there be now scarce other Places in the World, where little News- ks be call'd *Gazettes*, besides *London* and *Paris*; the Word it self is an *Italian* Term, which perly signifies the Bird, call'd in English a Mag-

pye, and a little Coyn or piece of Money peculiar to the City of *Venice*, scarce equivalent to our Farthing, according to *Torriano's Italian Dictionary*, Edit. *Lond.* 1688. Pursuant to this latter Signification of the Term, *Gazette*, the great Etymologist, Mr. *Menage*, in his *Origini della Lingua Italiana*, with Sr. *Ferrario*, is of Opinion, that the Metaphor is not taken from that chattering Bird, *Magpye*, but from *Gazetta's* t<sup>o</sup>ther Signification, viz. from the little *Venetian* Coyn call'd *Gazetta*, which was then the common Price of those News-papers: Their Words be these; *ô piu volte* (says *Menage*, *ibid.* pag. 247.) *inteso dire a un valentuomo che questi fogli d'avisi presero tal nome* (*Gazette*) *da questa moneta di Venetia, che fu ab antico il prezzo col quale essi si compravano, &c.* *Veneta moneta* (says *Ferrar.* *ibid.*) *argentea duorum assium, quo pretio cum olim nuncij rerum toto orbe gestarum, quæ Tacitus diurna appellat, pararentur, ipsa diurna Gazette vocitantur, &c.*

19. Those who writ such News-papers, were call'd *Menanti*, because (says *Vossius*) those loose Papers and the Writers thereof, intended commonly some Defamatory Reflections upon some Persons or other, and were therefore proscrib'd and prohibited in *Italy*, by *Gregory* the 13th, by a particular Bull under the Name of *Menantes*, so call'd from the Latin Word, *Minantes*, Threatening, because Threats or Defiances used to be the Consequences included in defaming Libels, or necessarily understood thereby, &c. *Puto* (inquit *Vossius lib. de Error. Fabul.*) *corruptum esse verbum, Menantes, ex latino Minantes; nam famosis libellis, mina solent intentari, &c.* But Mr. *Menage* will have it to be deriv'd from the *Italian* Word, *Menare*, signifying to lead at large, or spread abroad a far of, as those News-mongers were oblig'd to write spaciouly, or a great deal,

by



reason of the multitude of the Copies, which  
 to be scatter'd abroad far and near, *Singano-  
 Vossio*) *ma dal verbo Ital. Menare, percioche,*  
*multiplicità delle copie, che lor bisognano, scrivono*  
*inatamente, &c.* However that Etymological  
 be decided, 'tis certain, the best Collection  
 ever yet appear'd of such Pamphlet-News-  
 rs, or Publick Memorials, or Authentick Acts,  
 hat that finish'd Scholar and States-man, Mr.  
 ey *William Leibnitz*, late Counsellor of State to  
 Court of *Hanover*, has inserted in his, *Codex*  
*Gensium Diplomaticus, in quo tabulae Authenticae*  
*um publicorum, tractatum, aliarumque rerum ma-*  
*numenti per Europam gestarum, pleraque inedita vel*  
*a ipso verberum tenore expressa ac temporum serie*  
*ta continentur, a fine seculi undecimi ad nostra usque*  
*ora, aliquot tomis comprehensus; quem ex Manu-*  
*is praesertim Bibliotheca Augusta Guelphbytana Co-*  
*us & monumentis Regiorum aliorumque Archivorum*  
*propriis denique Collectaniis edidit G. G. Leibniti-  
 us. Hanovera, 1693.*

The fourth Radical Signification of the  
 1, Pamphlet, is that Homogeneal Acceptation  
 , viz. as it imports any little Book or small  
 me whatsoever, whether stitch'd or bound,  
 her good or bad, whether serious or ludi-  
 s, whether esteem'd or slighted, &c. Whence  
 uly proper Latin Term for a Pamphlet, is *Li-*  
 ; and the same, or equivalent Expression, im-  
 s it in all other Languages, viz. a little Book  
 eneral: Tho' *Libellus* signifies likewise, espe-  
 y with some Epithet, a *Petition* or *Address*, a  
 ficate, or a *Summons*, or a *Memorial*; and also  
 famatory, Backbiting, Calumniating, Scanda-  
 and Abusive Paper or little Book; and there-  
 ty'd in English and French, a *Libel*; which in

those, as well as all other vulgar Tongues, is taken for the most part in the worst Sense: As on the contrary, the word *Pamphlet* imports by it self, in its modern Signification, no more than a *little Book*, being indifferent of it self to be thought either good or bad; but which of them it must be taken for, is to be determin'd by some other Epithetical Term or Additional Word: As in *Rushworth's Collections*, Vol. II. Col. 799. there's mention made of *scurrilous* and *abusive Pamphlets* to be burnt by Order of Parliament, *An. D. 1647*. And when it is us'd in that Sense, the term *Libel*, or *Libelling* and *Book*, as well as other Additions, are often joyn'd with it: As in the above-mention'd *Representation of the Lower House of Convocation*, ib. p. 4. --- by a multitude of wicked Books and Pamphlets, &c. tho' perchance *Books* may import there larger Volumes, and *Pamphlets* the smaller Books: But whenever *Libel* is joyn'd with *Pamphlet*, both Terms are doubtless Synonymous, in some degree or other, of a more expressive Gradation, or of a gradual and more enhancing Augmentation of the Expression and Male-publication of the respective criminal Contents of such Scandalous *Libels* and *Pamphlets*; both which Terms have many Years of late continually gone together in most of Legal Charges and Legislative Prohibitions, as well as in most of the Polite Writers of all sorts. Yet in the Case of *Arthur Hall*, *An. 23 Eliz. Sabbat. 4 Febr.* The House of Commons seems to joyn *Book* and *Libel* together as Synonymous, voting, That his Book and Slandorous Libel should be adjudg'd utterly False and Erroneous, &c.

21. Tho' it would not be very easie for the greatest Antiquarian-Etymologist to produce any Authority for the word, *Pamphlet*, before the above-mention'd Mr. *Minshew*, yet 'tis not quite improbable,

but that Term, especially in its largest Signi-  
 fication, might be as ancient (as to some little use  
 ther of it, tho' often interrupted, upon some  
 fions) as the very beginning of the Reforma-  
 tion. However, this Historical Crisis shall com-  
 mence from thence, with equal Regard to all the  
 mention'd sorts of Pamphlets, especially to  
 fourth and last kind: For the most Valuable  
 things that ever appear'd in all Ages, were either  
 finally or occasionally publish'd in the Pamphlet-  
 form of little Books, either in single Leaves or  
 Tracts, or stitch'd or bound in Twelves, Sixteens  
 or Twenty-fours: As for Example, the Holy Scrip-  
 tures, collectively, have been often bound in all those  
 forms of Twelves, Sixteens and Twenty-fours,  
 separately were in a great measure first of all  
 publish'd in few single Leaves or Sheets, and fix'd,  
 by the special Direction of Heaven, to the Doors  
 of the Temple or Tabernacle, as an Admonition  
 or Testimony or Instruction to the People, to  
 which they were also occasionally Read; as ap-  
 pears by the different Occasions and smallness of  
 respective Books and Chapters, especially of  
 Lesser or Minor Prophets, &c. See *Walton's*  
*Icones*, *Bern. Lamy's Apparatus*, and *Symon's*  
*Index*; but especially *P. Le Long*, Library-keeper  
 of the Order of the Oratory at *Paris*, his *Bibliotheca*  
 might be review'd, as to this particular; for  
 in he has gather'd together, with incredible  
 care and Exactitude, all the Editions of the  
 Scriptures that ever appear'd in the World, and all the  
 Authors that have ever writ about or upon those  
 Scriptures.

So likewise the best of the Heathen Writings  
 either originally or since publish'd in some of  
 Pamphlet-forms: As *Homer's Poems*, which



were originally publish'd and recited by Piece-meals, and for that Reason call'd *Centones*. See the Learned *Bogan's Comparatio Homeri cum Scriptoris sacris quoad Normam loquendi*, edit. Oxon. 1658. 8<sup>o</sup> &c. The rest of the *Greek Poets* (which are mostly term'd *Minors* and bound together) have been commonly printed both collectively and singly in the same Pamphlet-forms of Twelves, Sixteens and Twenty-fours; and originally, without any farther Debate, were publish'd and recited in single Leaves or Sheets, for the most part, by the Authors themselves. The like may be asserted of most of the *Greek Historians*, *Herodotus*, *Thucydides*, *Xenophon*, *Polybius*, *Appianus*; and even of a great part of *Plutarch*, especially as to their *Latin Translations*, &c. So also in the same Pamphlet-models have been often printed, as well as originally publish'd, a great many Tracts of the *Greek Philosophers* and Orators, *Plato*, *Aristotle*, *Demosthenes*, *Isocrates*, *Athenaus*, &c. Nothing more common than to see in Sixteens or Twenty-fours, *Hypocrater's Aphorisms*, *Euclid's Elements*, *Aesop's Fables*, *Epictetus's Morals*, *Longinus's Oratory*, most of *Galen's Tracts*, with most of the other *Greek Profane Authors*. As for the *Classick Authors*, 'tis well known even to School-Boys that they appear daily in the same Pamphlet-models of Twelves, Sixteens and Twenty-fours, as they were originally, for the most part publish'd, such as *Plautus*, *Terence*, *Lucretius*, *Catullus*, *Tibullus*, *Propertius*, *Virgil*, *Ovid*, *Horace*, *Tully*, *Cesar*, *Salust*, *Florus*, *Persius*, *Juvenal*, *Martial*, *Seamus*, *Claudian*, *Silius Italicus*, *Seneca*, *Suetonius*, *Tacitus*, *Valerius Maximus*, *Aulus Gellius*, *Apuleius*, and most of the rest of the *Latin Heathen Authors*, &c. 'Tis true, most of all these *Profane Authors* have been also often printed with large Notes, Translations and Comments, in larger

Books and just Volumes. See *Sylloge Veterum*  
*rum*, Edit. Par. 1559. apud Hadrian. Perier. &  
*Veterum Grammaticorum*, Studio Helio Putschii  
 1605. Hannovæ. *Corpus Omnium Veterum Poe-*  
*tæ*, Lugd. 1603. 2 vol. *Pœta Gr. Par.* 1566. *Delic-*  
*etarum Germanorum hujus superiorisque ævi Illu-*  
*stratio*, Pars. 12, 21, 32, 43, 51, 52, Francf. 1612. *Pœ-*  
*Miscellanea*, Lond. 1612. oct. *Rhetores Antiqui*  
*Gr. Par.* 1599. *Rhetores Gr. Ven.* 1508. *Orat. Vet.*  
*Gr. & Lat.* 1575. *Grammatici Veteres*, Par. 1511.  
*Gr. Vet. Gr. & Lat. cum Annot. Jac. Leſſii*, Aurel.  
*Antholog. Epigrammatum Gr. Lat. Commel.* 1603.  
 such like Collections of those ancient Heathen  
 and Latin small Pamphlet-pieces, &c.

In like manner, the selectest Treatises of  
 Christian Writers, were not only originally pub-  
 lish'd in small Pamphlet-shapes of Leaves or Sheets,  
 but also ever since often printed in such like small  
 shapes, and bound in Twelves, Sixteens and Twenty-  
 four's, as, *Ignatius* and *Polycarpus's* Epistles, *Justin's*  
*Martyr's* Apologies, *Irenæus* against the *Gnosticks*, *Minutius*  
*Lexus*, *Tertullian's* Apology, and others  
 of the same kind, some of *Origen's* Treatises, and of  
*Cyprian's* Epistles, *Aurelius Prudentius's* Poetry, *Vin-*  
*centius Lirinensis* contra Hæreses, *Austin's* Confes-  
 sions and Meditations, with several other Tracts of  
*Cyprian's* Opuscula, *Ausonius*, several of *Gregory*  
*the Great's* Tracts, *Benedicti Abbatis Regula*, *Justi-*  
*nian's* Institutions of the Civil Law, *Boetius De Con-*  
*solatione Philosophiæ*, many of *Rabanus Maurus* and  
 other little Treatises, some of *Aquinas's* Tracts,  
 as *de Kempis De Imitatione Christi*, *Petrarcha's*  
 Epigrams and Epistles, *Marsilius Ficinus's* Latin  
 translations of the Platonick Philosophy, *Lauren-*  
*tius Vallæ's* *Elegantia Linguae Latine*, & *De Donatione*  
*Episcopali*, with some more of his Tracts and Tran-  
 slations,

flations, *Sannazarius De Partu Virginis*, with all his other Poetrick Elegancies, &c. Most of the rest of the little Books, or small Tracts, which may seem any ways reducible to any of the fore-mention'd Pamphlet-sizes, especially from the Year 1500, will naturally and easily fall under the Sphere of our present Undertaking. As for those more ancient, see *Collect. Poetarum sacrorum & Ecclesiasticorum*, edit. Bas. 1562. *opera Fabricii apud Job. Oporinum*, &c. & *Thom. Ittigii De Bibliothecis & Catenis Patrum*, &c. in oct. p. 1000. vel incirca, Lips. 1707. & *D. Thom. Ittigii Bibliotheca Patrum Apostolicorum*, Lips. in duodec. vol. 2. An. D. 1701. & *Specilegium SS. Patrum*, &c. per *Earnestum Heabe*, Amstelodam. 1698. & *Synagoga*, 1 & 2. *seculi scriptorum per David. Clericum*, &c. Amstel. 1698. *Maxima Bibliotheca veterum Patrum & Antiquorum Scriptorum Ecclesiasticorum*, in fol. 27. vol. Lugd. 1677. *Collectanea Monumentorum veterum Ecclesia Græca & Latina*, per *Laur. Alexandrum Zacagnium*, edit. Rom. 1698. in 4<sup>o</sup>. *Anecdota Ambrosiana Bibliotheca*, per *Ludovic. Antonium Muratorium*, edit. Mediol. 1697. in 4<sup>o</sup>. with the like Collections publish'd respectively by *Holstenius*, *Labbeus*, *Corelerius*, *Baluzius*, *Dachery*, *Mabillon*, *Grahe*, and others, well known to all that have the least Tincture or Gust in Solid Erudition: All which numerous Volumes contain, for the most part, nothing but little Treatises and small Remnants, scarce ever exceeding a Pamphlet-size of one of the Four abovemention'd Models, &c. Not but that also the Catalogues of publick and private Libraries might also be added to compleat and adjust the Reader's Idea of such like Collections of ancient Remains of the Pamphlet smallness; but they are so universally known, that scarce the most trivial Bookseller can be ignorant of any of those Library Catalogues, &c.



Tho' all the Pamphlet-tracts that were published ever since the first Establishment of Printing, did not arrive to any great Perfection 'till the beginning of the Reformation, be very to be met withal, except it be in great public Libraries, such as the *Bodleian*, *Vatican*, *Imperial* and *Louvre*-Libraries, and perchance in great measure in some other more private Study and Repositories; whereof an ample account may be seen in *Cornelius à Beughem's* exact Catalogue of ancient Impressions publish'd before the Year 1500. as also in *L'Origine de l'Imprimerie*, publish'd by *Andrew Chevillier*, Doctor and Library-Keeper of the House and Society of *Sorbon*, in the Year 1640. in 4°. And Mr. *De la Caille's Histoire de l'Imprimerie & de la Librairie de Paris*, &c. Yet there was one Mr. *Richard Smith*, a private Gentleman in the City of *London*, not very many Years ago, who gather'd together a very considerable Collection of such ancient Pamphlets, but were after his death dispers'd to several private Closets, and small garies.

This Mr. *Richard Smith* was Originally of *Wotton* in *Com. Berks* (and his great Grandfather said to have been Gentleman Usher to Queen *Elizabeth*) being plac'd a Clerk to an Attorney, he came at last Secondary of the *Poultry-Compter* in the City of *London*, which was then supposed to be worth about 700 l. per Annum; sometime after he sold his Office and led a Private Life, mostly amongst Books; he collected abundance of Pamphlets, publish'd at or before the time of Reformation of Religion, relating to Ecclesiastical Affairs, whereof the Copies of some of them were suppos'd not then extant in the World, and therefore esteem'd as choice as Manuscripts. He translated out of French into English.

Bosquière's

*Bosquire's* Sermon preach'd before the Company of Shoemakers in France, Anno Dom. 1614. on the Festival of *Crispin* and *Crispiana*, &c.

Whereby he fully demonstrated the dangerous and designing Superstition of the Romish Church in imposing upon the Vulgar the Groundless Worship of their Chymical and Fabulous Saints, &c. Mr. *Smith's* Curious Library came into the Hands of *Richard Chiswel*, Book-Seller in *St. Paul's Church-Yard*, and sold by Auction in *May* and *June*, 1682. He Dyed *March* 26. 1675. and was Bury'd in *St. Giles's Church* near *Cripplegate*, *London*.

26. However the first to be mentioned here in its regular course, shall be what contributed earliest to the Reformation of Learning, as well as of Religion, and perchance the first that ever was printed of that kind, viz. A little *Accidence* or Grammatical Pamphlet, Intituled,

*Lac Puerorum*; Or, *Milk for Boys*, &c. publish'd about the Year 1497. and dedicated to *Dr. John Moreton*, Arch-Bishop of *Canterbury* (by whose Advice the Houses of *York* and *Lancaster* came to be united, and consequently Peace and Learning to flourish, &c.) and reprinted soon after with the Grammatical Works of *John Stanbridge*, &c.

It was writ by one *John Holt*, or, *Holtigena*, Native of *Suffex*, and Fellow of *Magdalen College*, *Oxon.* and formerly Usher of the School joining to the College Gate, &c. But whether this Pamphlet-tract be the same with an *Accidence* publish'd by one *Nicholas Holt*, mention'd in the Auction-Catalogue of Mr. *Richard Smith's* Library (printed at *London*, 1682.) and is said to have been Preceptor or Tutor to the Famous *Sir Thomas More*, is somewhat doubtful, tho' 'tis more probable that it is but a *Misnomer* or *Mistake* in the Name, &c. See *John*

Bale, *De scriptoribus majoris Britannie*, Edit. 1559.

7. One of the next Pamphlet-tracts to be spoken of, is also of the same Grammatical sort and tendency, of a far more Renowned Author than former, viz. Mr. John Colet, Dean of St. Paul's, London, &c.

*Grammatices Rudimenta*, Lond. 1539. oct. call'd *Colet's Accidence*, &c.

*orationes duæ ad Clerum in Convocatione*, An. 1511.

Lond. in 8°. One of them was also printed in 4 Sheets in Quarto, by Richard Pynson.

*Sermon of Conforming and Reforming*, made to the Convocation in St. Paul's Church, on Rom. 12. 2. 1511. This was also publish'd at Cambridge in 1611. in octavo, by Thomas Smith of Christ's College, with Notes, &c.

*Responsio ad Argumenta Erasmiæ De tadio & pacificatione Christi*, publish'd about the same time, and writ by the same Author, witness Erasmus himself, *Lib. Epist.* 46.

*De Moribus Compemendis*, &c.

*Daily Devotions; Or, The Christian's Morning and Evening Sacrifice*, &c. printed at London several times in Twelves and Sixteens: Before one Impression, if not more, of this Book, is Dr. Colet's *Life*, written by Thomas Fuller of Waltham in Essex, being mostly the same with that in his *Abel Redivivus*, &c.

*Sanction to a Godly Life*, Lond. 1534, 1563, &c.

It seems the same with *A right Fruitful Admonition concerning the Order of a good Christian Man's Life*, &c. Lond. 1577. oct.

Besides those small Treatises of a Pamphlet-size, there be other larger Books father'd upon Dean Colet, such as *Commentaries upon several parts of Scripture*, with several others mention'd by John Bale,



*De script. Maj. Brit. Centur. 3. n. 63. &c.* Yet George Lilly (who was very near Cotemporary with that excellent Dean) says in his *Ellog. Illustr. Vir.* Edit. *Venet. 1548.* that Mr. Colet left no Writings at all extant; and adds, 'twas certain he did not write many things, but that he was an excellent Latin Scholar, and contributed very much with *Erasmus* to a better Edition of the Holy Scriptures, &c. *Nihil autem quod exiet* (says G. Lilly, *ibid. fol. 45. vers. pag.*) *in scriptis reliquit, nec multa eum scripsisse constat, &c.* Howsoever it be,

John Colet was Born in St. Antholin's Parish, London, and Eldest Son of Sir John Colet, (who was twice Lord Mayor of London, but originally from Wendover in *Com. Bucks*) after having spent some considerable time in Travelling and Acquiring the most solid Grounds and Principles of all sorts of Learning and Liberal Education, upon his return from *France* and *Italy*, he, with *Erasmus* and Sir Thomas Adore, are suppos'd to have Study'd together, or much about the same time, in the College of St. Mary the Virgin, a Nursery belonging then unto the Canon Regulars of the Order of St. Austin at *Oxford*, where, in all probability, this admirable Dean began the laudable Custom of Reading St. Paul's Epistles, instead of the Book of Sentences (formerly writ by *Petrus Lombardus*, Bishop of *Paris*) for commencing Graduates in Divinity: For this excellent Clergyman, not only by his publick Lectures and Explanations of the Holy Scriptures for a considerable time *gratis* at *Oxford*, but also much more by the liberal Foundation of the Free-School at St. Paul's, seems all along to have prepar'd the way for the ensuing Reformation of Religion and Learning.

'Twas in the Year 1512. (4 H. 8.) that this Immortal

ortal Dean, Dr. Colet, laid out the Sum of 4500*l.* in the Founding of St. Paul's Free-School at London, for the Teaching and Instructing of 353 poor Children, and endow'd the *Mercers* Company with 120*l.* per Annum, for the Maintenance thereof, with a Master, Usher, and a Chaplain, whose plentiful Comfort, the Rents have been much increas'd since.

The first Master of that Free-School at St. Paul's, was William Lilly, a Layman, appointed by Dean Colet himself. But how it came to pass, that this worthy Clergyman, Dean Colet, calculated his Free-School at St. Paul's for to be taught and regented by a Lay-Society, a Lay-Master and Usher, and to officiated in Spirituals only by a Chaplain or Clergyman; how, I say, that happen'd, cannot well be accounted for, especially he himself being such a zealous dignify'd Clergyman; unless it be conceiv'd, that he had such an ill Opinion of the Clergy of those days, that they were not so Learned, justly or Religious as the Laymen; or that it was beneath the Dignity of a Clergyman to stoop so low to the Regency of Free-Schools might seem to be. However, could he have foreseen the Preeminency of the Protestant Clergy of the present Church of England, he doubtless would have order'd it to be govern'd by Learned Chaplains alone, as it is at present, &c. The Dean himself was so exquisitely learned, that all Tully's Works were as familiar to him as his Epistles, and those he had at his Finger's ends, &c.

This eminent Clergyman, Dr. Colet, dy'd the 17th of Septemb. 1534. at his Lodgings of Retirement, built at his own Charges in the Monastery of *Carthusians* at Sheen, near Richmond, in Surry; whence, by the Care of his decrepid Mother, his

Body was bury'd in the Cathedral of *St. Paul's*, nigh to the image of *St. Wilgefort*: His Body was clos'd up in a Leaden Coffin of six Feet and two Inches long, and of three Feet and two Inches broad, which was found (about the Year 1680.) in the remaining part of the Wall of *St. Paul's*, about two Feet and a half above the Floor, with an Inscription, &c. See *Sir William Dugdale's History of St. Paul's Cathedral*, printed at *London*, in folio, 1658.

28. About the time that the worthy *Dr. Colet* was made Dean of *St. Paul's* by *H. 7. viz. An. 1504.* there was handed about a Political Pamphlet of a Juridical Dress, stiled,

*Arbor Reipublicæ*, &c. suppos'd to be still extant in the *Cottonian Library*.

It was said to be writ by *Edmund Dudley*, Nephew to the Lord *Dudley* of *Dudley-Castle* in *Staffordshire*, who, from being a Counsellor at Law in *Grey's Inn*, was chose by *H. 7.* to be one of his Privy Council, in the very first Year of his Reign, *An. 1486.* being then but 24 Years of Age. Soon after, he perceiving the King to be of a frugal Disposition, propos'd to him, to execute the Penal Laws, for to enrich the Exchequer, by exacting the Forfeitures from such as should transgress those Statutes: Which was allow'd him, with an Assistant also, viz. *Sir Richard Empson*, another Lawyer, (tho' Son of a Sieve-maker of *Toucester* in *Northamptonshire*) and were stiled, *Judices Fiscales*, &c. In the 19th of *H. 7.* he was Speaker of the House of Commons, but petition'd not to be made Sergeant at Law, which was granted him, with the Stewardship of the Rape of *Hastings* in *Suffex*, &c. in 22 *H. 7.* His having been a Favourite in the precedent Reign, could not strike him from the Resentment of the succeeding  
one:



one: For *Henry* the 8th, in the second Year of his Reign, for the Satisfaction of his People, issu'd out his special Precept for the Execution of the said *Dudley*, then a Prisoner in the *Tower* of *London*; whereupon he was beheaded on *Tower-Hill*, the 28th of *August*, 1510. He left behind him several Sons, whereof the Eldest was *John*, afterwards Duke of *Northumberland*, Father to *Ambrose Dudley*, Earl of *Warwick*, and to *Robert Dudley*, Earl of *Leicester*, &c. See *Joh. Balaus* ut supra, Cent. 11. Num. 84.

29. In the latter end of *H.* the 7th's time, about the Year 1506. and even in all the next Reign, there was no Book oftener taken into the hands of the ingenious and well-bred Gentlemen, than the Gallanting Pamphlet, stiled,

*The Pastime of Pleasure; Or, The History of Graund Amour and la bel Pucell*; containing the Knowledge of the Seven Sciences, and the Course of Man's Life in the World. Republish'd at *London*, 1555. quart. &c.

It was adorn'd with wooden Cuts, to make the Reader understand the Story the better, and printed in an old *English* Character, as well as written in old *English* Verse, by the Author, *Stephen Hawes* or *Hawys*, who was originally descended from the *Hawes*-of *Hawes* in the *Bushes* in the County of *Sussex*, and a compleat Gentleman in all respects, in-somuch that *H.* 7. made him one of the Grooms of his Bed-Chamber, or, as *Joh. Balaus*, ut supra, Cent. 8. Num. 38. expresses it, that the King call'd *Stephen Hawes*, *ab interiori camera ad secretum cubiculum*, &c. The King highly esteem'd him for his facetious Discourse and prodigious Memory, which enabl'd him to repeat by heart most of our *English* Poets, especially *Joh. Lydgate*, a Monk of *Bury*, whom he made equal, in some respects, with *Geff. Chaucer*, &c.

He publish'd also other Pamphlets, nam'd, *The Christalline Temple*, and *Delight of the Soul*, with others of the same Pamphletick kind in Prose and Latin, &c. He dy'd about the beginning of *Henry the 8th's* Reign, &c.

30. Much about the same time, there was one *Robert Whittington*, who was as turbulent a Grammarian as *Dudley* was a Politician: For it is applicable to them both, and in particular to *Whittington*, what was foretold by the Angel, of *Ishmael*, Gen. 16. 12. viz. *That his Hand should be against every Man, and every Man's Hand against him*, &c. since that clamorous Pedagogue was in perpetual Grammatical Wars with the rest of his Brethren Grammarians, such as *Lilly*, *Horman*, *Aldridge*, &c. yet it can't be deny'd but that he contributed in some measure to the Revival of Polite Learning, by his early Publication of

A *Grammar*, printed at *London*, 1500. in quarto, which he republish'd under the Title of *Vulgaris & de Institutione Grammaticulorum opusculorum, libello suo de concinnitate Grammatices accommodatum & in 4<sup>a</sup> partes digestum*, printed by *Wynand de Worde* at *London*, 1524. in Latin and English, &c. The same Year he publish'd also his Grammatical Libel, *De Heteroclitis*, in quarto, &c.

*Whittintoni editio, cum interpretamento Francisci Nigri, Diomedes de accentu in pedestri oratione potius quam solutâ, observando, edit. Lond. 1516.* with a multitude of more Pedagogical Pamphlets, &c. besides what he writ against *Robert Aldridge*, *Lilly*, *Horman*, and others.

This *Robert Whittington* was born in the City of *Lichfield*, and educated under *John Stanbridge* at *Oxford*, where in the Year 1513. (5 H. 8.) he supplicated the venerable Congregation of Regents, un-  
der

der the Name and Title of *Robert Whittington*, a  
 Secular Chaplain and a Scholar of the Art of Rhetorick, that whereas he had spent fourteen Years in the Study of the said Art, and twelve Years in the informing of Boys, it might be sufficient for him that he might be laureated. This Supplicat being granted, he was (after he had compos'd one hundred Verses, which were stuck up in publick places, especially on the door or doors of St. Mary's Church) very solemnly crown'd, or his Temples adorn'd with a Wreath of Lawrel; that is, doctored in the Arts of Grammar and Rhetorick, 4th of July the same Year: At the same time he was also admitted to the Reading of any of the Logical Books of *Aristotle*, that is, to the degree of Bachelor of Arts, which was then esteem'd equal with the degree of Doctor of Grammar and Rhetorick. From that time he always wrote himself *Protovates Angliae*; or, *The Primary Poet of England*: For which he was censur'd as a vain and noisy *Grammaticaster* and *Poetaster*, by the most intelligent part of his Profession. He dy'd about the Year 1530, &c.

31. The foremention'd *John Stanbridge* wrote also several Grammar-Pamphlets, such as his *Parvularum Institutiones*, *De Ordine Constructionum*. *Vulgaris*, &c. But the most noted of all his School-tracts was his

*Embryon Relinatum*, five, *Vocabularium Metricum*, printed in an old English Character, about 1522. In quarto. In the Title of which, is the Author's Picture (printed from a wooden Cut) sitting in a Chair, with his Gown on, and a Hood on his Shoulders, but no Cap on his Head, only a close one, like to a Curlot. This Book was view'd and corrected in Q. Elizabeth's time, by *Thomas Newton* of *Cheshire*, who hath an *Encomium* upon it. (in his



his *Illustrium aliquot Anglorum encomia*, edit. Lond. 1589. p. 128.) and afterwards it was enlarg'd, and made to run in compleat Verse, by *John Brinsley*, School-Master and Minister of *Great Yarmouth* in *Norfolk*, Anno 1636. who marry'd the Sister of Dr. *Jos. Hall*, Bishop of *Norwich*, and publish'd several small Books of Divinity and Grammar, besides Translations, &c.

Our *John Stanbridge* was Native of *Heyford* in *Northamptonshire*, Student of *Wykeham's School* near *Winchester*; after, Fellow of *New College*; next, Usher; and lastly, Master of *Magdalen College's* Grammar-School, where he liv'd poor and bare to his Death, yet with a juvenile and cheerful Spirit. He dy'd about the Year 1525. &c.

There was another, call'd *Thomas Stanbridge*, School-Master of *Banbury* in *Oxfordshire*, who dy'd 1522. &c.

32. Another famous Publisher of School Pamphlets, in those days, was *William Horman*, who set forth his

*Antibossicon ad Gul. Liliūm*, Lond. 1521. quar. & *Compendium Hist. Gul. Malmiburiensis*, &c. *Vulgaria Puerorum*, which are nothing but elegant Sentences, written in Latin and English, and dedicated to *William Arwater*, Bishop of *Lincoln*, &c.

*Apologiticon contra Rob. Whittingtoni Protovatis Anglie incivilem indoctamque criminationem*, Lond. 1521. qu. parts 2. Before which is the Picture of a Bear baited by six Dogs, and at the end of it some of *Whittington's* Poetry taken in pieces and censur'd by *Horman*, &c.

*William Horman* was originally of the City of *Salisbury*, then of *Winchester-School*, Fellow of *New College, Oxon.* and School-Master and Fellow and Vice-Provost of *Eaton School or College*, &c. He dy'd

dy'd and was bury'd there in April, 1535. &c. See *Balaui* in *Centur.* 8. *Script. Maj. Britan.* num. 70. &c.

33. A far superior Genius to all these, was *Thomas Lynacre*, who publish'd much more solid and weighty Tracts of Grammer, in those days, viz.

*The Rudiments of Grammer*, Lond. In adib. *Pynsonianis*, turn'd into Latin by the famous Scot, *George Buchanan*, Edit. Par. 1533. & 50. in 8°. which hath ever since been the *Cynasura*, or *Guiding Star* for most of the best *Grammarians*.

*De emendata structura Latini Sermonis*, &c. several times printed, at *Paris*, 1532. 43. 50. &c. *Col. Agrip.* 1555. &c. all in oct. recogniz'd and amended by *Joachim Comerarius*, Lips. 1591. 8°. This Grammatical Treatise was originally made for the use of the Lady *Mary*, King *Hen.* the 8th's Daughter, and afterwards Queen, &c.

He translated from *Greek* into *Latin* several of the Physical-tracts of *Claudius Galen*, the Father of the *Gallenick Practitioners*, which were printed at *Venice*, 1498. He also translated out of *Gr.* into *Lat.* *Proeli Diadochi Sphæra*, Edit. *Venet.* 1500. dedicated to Prince *Arthur*, by a large Epistle or Preface, dat. at *London* 6 *Calend. Septemb.* with other things, which you may see in *Balaui*, *Pitseus*, &c.

*Thomas Lynacre* was Born at *Canterbury*, but Originally of *Lynacre-Hall* near *Chesterfield* in *Derbyshire*, Fellow of *All-Souls*, *Oxon.* Tutor to Prince *Arthur* and to his Princess *Catherine*, for the *Italian Tongue*, and Physitian to *Hen.* the 7th and *Hen.* the 8th. The chief Founder and first President of the College of Physicians in *Knight-riders-street*, *London.* Afterwards he was ordained a Priest, and made *Chanter* of the Church of *York*, &c. dy'd 20th *Octob.* 1524. and bury'd in the Cathedral of *St. Paul*,

London, before the Rood of the North Door. Over his Grave was afterwards a comely Monument erected at the charge of that eminent Physician and Antiquary, Dr. John Cay of Cambridge, whom see in *Hist. Cantabr.* lib. 2. p. 126. Edit. Lond. 1574. 4<sup>o</sup>. and Jo. Leland in *Principum ac Illustrium aliquot & eruditiorum in Angliâ virorum, Encomijs, trophæis, &c.* Lond. 1589. p. 43. &c. This Admirable Doctor, *Lynacre*, was one of the first that brought out of Italy, from the Greek Refugees (expell'd by the Turks from their Country) and others, such as, *Demetrius, Politian, Hermolaus Barbarus, &c.* Polite Literature, &c. He gave two Lectures of Physick to the University of Oxon, and one to Cambridge; some of the last that read his Superior Lecture, in Merton College-Hall, Oxon, were, *Richard Lydall*, M. A. of Merton College, and Student in Physick, and *Edmund Dickinson*, Med. D. of Merton College, who succeeded Dr. Lydall (who commenced, 1 Aug. 1653.) with two or three or more Successors, &c.

34. There were several Pieces of Poetry publish'd in loose Sheets, and other Pamphlet-shapes, in those times, which were afterwards collected together into a Book, call'd, *The Paradise of Dainty Devises*, printed at London, 1578. in qu. wherein, several Poems be ascrib'd to *Nicholas Lord Faax*, viz. the 8th Copy of Verses in that Book is suppos'd to have been made in his extream Sicknes, &c. the 17th is upon his desire to exchange Life, &c. Number the 41<sup>st</sup> is, of Sufferance cometh Ease, &c. fol. 36. b. is, No Pleasure without Pain, &c. fol. 51. a. A Lover Disdain'd complaineth, &c. *Ibid.* Of a contented Mind, &c. Try before you Trust, &c. He renounceth all the effects of Love, &c. Berthinking himself of his end, he writeth thus, &c. There goes also under his Name, a Doleful Ditty, beginning



ing thus, *I loath that I did Love*, &c. which thought by some to be made upon his Death, &c.

*Nicholas Vaux*, was the Son of Sir *William Vaux* of *Harwedon*, or, *Horowden* in *Northamptonshire*, by Wife, *Catharine*, Daughter of *Gregory Penystone* of *Cesels* in *Piemont*, a Province of *Italy*; after having accomplish'd himself in the Studies of *Humanities*, he follow'd the Camp, and did *Hen. 7.* noted service in the Battle of *Stoke*, near *Newark*, in the 5th Year of his Reign, and thereupon received the Honour of Knighthood. In the 17th of that King's reign, he appear'd like a Star of the first Magnitude at the Marriage of Prince *Arthur*: For the Collar of Purple-Velvet, which he then wore, was valued at a Thousand Pounds, besides a Collar of about his Neck, which weigh'd Eight Hundred Pounds in Nobles. In the 1st *H. 8.* he was made Lieutenant of the Castle of *Guisnes* in *Picardy*, and in the 5th of that Kings Reign, he was at the Battle of *Turwyn*. In the 10th, he was one of the Ambassadors then sent into *France* for confirming Articles of Peace between King *Hen. 8th* and *French*: And in the 11th, was one of the Commissioners appointed to make Preparation for that Kings Interview near *Guisnes*, between King *H. 8.* and the King of *France*: After which he grew into high esteem at Court, that in the 15th *Hen. 8.* he was advanc'd to the Dignity of a Baron of this Kingdom, by the Name and Title of *Nicholas* Lord of *Harwedon*. After this learned and valiant Baron had enjoy'd his Honour but a very little time, he gave way to Fate, in the Year 1522. and was slain at *Harwedon*, before mention'd, &c. See more of this great Souldier, Statesman, Courtier and Scholar, in the *Baronage of England*, Tom. 3<sup>d</sup>.

p. 304. *The Art of English Poessies*, Lond. 1589. 4<sup>o</sup>.  
*Theatrum Poetarum*, pr. 1673. p. 230. &c.]

35. Amongst the Legendary Pamphlets of those days, were, *The Life of the Glorious Virgin, S. Werberg*: Also many Miracles, that God hath shewed for her, printed at London, 1521. 8<sup>o</sup>. And, *The Acts and Ghests of St. Thomas, Archbishop of Canterbury*, &c.

The first was translated out of *Latin* into *English*, by *Henry Bradshaw* of *West-Chester*, a *Benedictan Monk* of the *Monastery* of *St. Werberg's* in the same City, who study'd among the *Novices* of his Order in *Gloucester College* in the *Suburbs* of *Oxon*, he is said to have writ also, *De Antiquitat. & magnificentiâ urbis Cestrie*, &c. *Chronicon*, &c. He dy'd in 1513. (3 Hen. 8.)

The t'other was writ by *Thomas Solme*, or, *Sowlman*, or, *Solimont*, who was Born in the *Isle* of *Gernsey*, and became Secretary of the *French Tongue* to King Hen. 8. he is said likewise to have writ *Selekt Antiquities* relating to *Britain*, &c. He dy'd in 1545. and was bury'd in the *Monastery* of the *Carmes* or *Carmelits* at *London*, &c. He, or another *Thomas Solme*, writ the *Lord's Flaile*, or *Exposition on the Ten Commandments*, printed at *Basil*, in 8<sup>o</sup>. about *Queen Mary's Days*, &c. And one *Thomas Semus*, a *Preacher* in the time of *Edward* the 6th, hath *English Verses* at the end of *William Turner's Book*, Intituled, *A Preservative or Treacle*, Edit. in Oct. Anno 1551. &c.

36. One of the most notorious of all those Pamphlet-writers, both in *Prose* and *Verse*, was *John Skelton*, who publish'd his

*Poetical Fancies and Satyres*, Lond. 1512. Oct. And *Epitaphs* on several *Kings, Princes* and *Nobles*, &c. some whereof were republish'd in *William Camden's Westminster Monuments* in *Latin*, Edit. London 1600. qu. He

He publish'd also, *A Comedy of Virtue and good Order, &c. Meditation on St. Anne, On the Virgin of Kent, Sonnet on Dame Anne, The Peregrination of Human Life, Solitary Sonnets, The Art of Dying well, Of speaking Eloquently, Manners and Fashions of the Court, Reasons why he goeth not to the Court, Invektive against William Lillye, the Grammarian, &c.*

But one of the most Comical of all his Pamphlets is, *Elynor Rummin, or, Elynor of Rummyng, alias, The running of Elynor Rumphyn, the famous Ale-Wife of England, &c.* this was several times printed, and particularly in 1624. Lond. in two Sheets and a Half, in 4<sup>to</sup>. In the Title Page is the Picture of an old ill favoured Woman, holding in her Hand a Black Pot of Ale, and underneath her, these Verses are written,

*When Skelton wore the Lawrel Crown,  
My Ale put all the Ale-Wives down.*

The t'other odd Libelling Pamphlet of his, was call'd *Colyn-Cloat*, printed in an old *English Character* at London, in 8<sup>o</sup>. without Date, by *Abraham Veale, &c.* The beginning of it is,

*What can it avail  
To drive forth a Snayl,  
Or to make a Sail, &c.*

And Verses on the Creation of *Arthur, Prince of Wales, &c.* See more in *Balant*, at sup. Cont. 9. num. 6. and his Follower, *Pitpens, &c.*

*John Skelton*, was originally of *Cumberland*, and after taking Holy Orders, became Rector of *Dysse*, in *Norfolk*, where having fallen into some Irregularities Natural to Poets, and having severely satyriz'd the Monks, *Dominicans* and Cardinal *Woolsey*, was forc'd to fly from the Officers of the Cardinal, and Censure of his Diocesan *Richard Nykker*, and took Sanctuary at *Westminster-Abbey*, under the Protection



of *John Islip*, the Abbot, where he dy'd, after a long and safe Refuge, in the Year 1529. (21 H. 8.) Jun. 21. and was bury'd at *St. Margaret's Westminster*, &c. *Erasmus* in an Epistle to H. 8. styles *Skelton*, *Britannicarum litterarum lumen & Decus*, &c.

37. The most exact Pieces of Poetry of those times, were the Poetick Pamphlets publish'd by *Henry Howard* Earl of *Surry*, and *Sir Thomas Wyatt* (the two first Refiners of the English Tongue) and afterwards collected together under the Title of *Songs and Sonnets of Henry Howard Earl of Surry*, &c. printed at London in Oct. Anno 1565. and 1587. That learned Earl translated also *Virgil's Aeneids* into English Verse; whereof the first and second Book he hath admirably rendred almost line for line, &c. *Sir Thomas Wyatt* translated likewise into English Meeter, the *Penitential Psalms* in one little Book, and the whole *Psalter of David* in another, &c.

*Henry Howard*, or *Howard* Earl of *Surry*, Son of that Victorious Prince, the Duke of *Norfolk*, and Father of that learned *Howard* (sometimes his most lively Image) *Henry* Earl of *Northampton*, &c.

*Sir Thomas Wyatt* was Born at *Allington-Castle* in *Kent*, which afterwards he repair'd with Beautiful Buildings: From his Travels into *Italy*, he brought back the sweet Taste, the lofty Stile and stately Measures of the *Italian Poesie*, kept such a Decorum in his Jest and Gaity that his Majesty could by no means prevail upon him one Night to Dance; this being his grave Resolution, That he who thought himself a Wise Man in the Day time, would not be a Fool at Night. The Pope was incens'd, Christian Princes were enrag'd, and the numerous Clergy discontented, and King *Henry* afraid of a Revolution: Butter the Rooks Nests (that is, sell and bestow the Papal Clergy's Habitations and Lands  
among

among the Nobility and Gentry) said Sir Thomas, *and they will never trouble you*; so that the Cheerfulness of Sir Thomas Wyat began that Reformation, which the Seriousness of all Christendom could not commence: King *H.* the 8th was at a loss concerning the Divorse, which he no less passionately desired than the Pope warily delay'd: Lord, says Sir Thomas, *that a Man cannot repent him of his Sin, but by the Pope's leave!* Sir Thomas hinted, Dr. Cranmer open'd and the Universities at home and abroad made the way to Reformation. His Majesty was another time displeas'd with Woolsey, and Sir Thomas up's with a Story of the Curs Baiting of the Butcher's Dog, which contain'd the whole method of the great Man's ruin. Queen Anne's favour towards him, rais'd this Knight, and his Faithfulness to her had like to have ruin'd him, had not his seasonable foresight secur'd him. He never contradicted but with an *under-favour* Sir; always subjoining to his Adversaries discourse what the Dutch are said to do to all Ambassadors Proposals, *it may be so.* At last being sent Ambassador to Spain, before he took Shipping, dy'd of the Pestilence in the West-Country, Anno 1541. But others say, that being sent by the King towards Falmouth in Cornwall, to conduct Montmorantius, surnam'd Courriers, thence to London (for he came from Spain in an Embassy) did by endeavouring and labouring to please the King, rather than to consult his own Health, make more hast than good speed, for by too much Riding (which was not necessarily requir'd) in a very hot season, he fell into a violent Feaver: Whereupon putting in at a Market Town, call'd Shirehourn in Dorsetshire, within few days after dy'd, Anno 1541. and bury'd in the great Church there, &c. The next Year

was

was a little Book of Verses publish'd on his Death, by his great Admirer, *John Leland*, Intituled, *Nenia in Mort. Thomæ Viati*, Edit. Lond. 1542, before the first Page of which, is *Sir Thomas's* Face, with a long Curl'd Beard (like to a Man of 80 Years of Age, tho' he was not above 38 when he dy'd) printed from a Wooden Cut, said to be Engrav'd from his Face, which was painted by a Dutch Man, commonly call'd *Hans Holbin*. At the same time was an Epitaph made on him, by the Earl of *Serrey*, another also by *Sir John Mafon* in Prose, a third by *Sir Thomas Chaloner* in long and short Verses, to be seen in his Book, Intituled, *De Illustrium quorundam encomijs, cum Epigram. & Epitaphijs nonnullis*, Lond. 1579. qu. p. 358. This *Sir Thomas Wyat* left behind him a Son of both his Names, begotten on the Body of his Wife *Elizabeth*, Daughter of *Thomas Brook*, Lord *Cubham*, who being a Commotioner in the Reign of Queen *Mary*, lost his Head, and left Issue by *Jane* his Wife, Daughter and Coheir of *William Hawte* of *Bourn* in *Kent*, a Son nam'd *George Wyat* of *Boxley* in *Kent*, Esq; restor'd to his Honour and Estate, in 13 *Elizab*. Another *Thomas Wyat* writ a Copy of Verses, extant in *Academia Cantabrigiensis Lachrima, tumulo, D. Philippi Sydneij sacrate*, publish'd by *Henry Nevill*, 1587. &c.

38. The Lord *Berners* had sometime before endeavour'd to meliorate the English Idiom, by his Translations of some pleasant Romances and Histories into English, such as, *The Life of Sir Arthur, an Armonian Knight*, &c. *The Famous Exploits of Hugh of Bourdeaux*, &c. *The Castle of Love*, &c. *Marcus Aurelius Antoninus*, &c. He writ also another Pamphlet of Moral Polity, Intituled, *Of the Duties of the Inhabitants of Calais*, &c. But his *Famous Ecclesiastical Pamphlet* must not be forgot, viz. his Comedy



Comedy call'd, *Ite in vineam meam*, &c. Which is usually Acted in the Great Church at *Calais*, after *Vespers*, or, *Evening Prayers*, &c. How unaccountable soever this Supplementary Piece of Morn- and Vespertin Service in that Church, in a language unknown to the generality of the Worshippers, with the rest of their mysterious superfluities, was not much more edifying than this Evening Farce, which was, I suppose, to supply the universal Defect, in those Superstitious times of teaching Labourers in the Gospel-Vineyard. However, we may hence see with a Christian Horror the frightful Precipices of the Clergy-corruptions in those Popish Ages, which could either not or admit of such unwarrantable Lay-Supplements to their Church-Worship, &c.

This *John Bouchier* Lord *Berners*, was Son of *Amphrey Bouchier*, Eldest Son of Sir *John Bouchier*, 1<sup>st</sup> Lord *Berners* of *Hertfordshire*, the Fourth Son of *William*, Earl of *Hereford*, by *Anne* his Wife, Daughter of *Thomas de Wodestock*, Duke of *Gloucester*, the 4<sup>th</sup> Son of King *Edward* the 3<sup>d</sup>, after his Studies, 'tis probable, in *Balial College*, *Oxon*, he went to Travel, and return'd a compleat Gentleman; and after he had an opportunity of shewing his Bravery and Loyalty, in quelling the Fury of the Rebels in *Cornwall* and *Devon*, under the conduct of *Michael Joseph*, a Black-Smith, about 1495. where he gain'd very much the favour of King *H. 7.* In 1501 by King *H. 7.* the 8<sup>th</sup>, he was made Chancellor of the Exchequer for Life, and Lieutenant of *Calais*, and its Marches, &c. At the command of King *H. 8.* he translated into *English*, the *Chronicles* of *France* and *England*, written in *French* by Sir *John*.

*Frassard*, Cannon and Treasurer of *China*, Clerk and Servant to King *Edm. 3d*, as also to Queen *Philippa*. This worthy Lord, Sir *John Bourchier*, dy'd at *Calais*, 16 *March*, 1533. aged 63, and bury'd in the Parish Church of our Lady there, with a comely Monument, &c. See more of him in the *Baronage of England*, Tom. 2. p. 133. *Baleus de Script. Maj. Brit. Cent. 9. n. 1.* &c. Note, there be two *Berners*, one in *Iklingham* in *Suffolk*; the other in *Ifeldon* in *Middlesex*, but this last is also call'd *Berners-Bury*, &c.

39. There was an useful Pamphlet, penn'd in *Latin* by one *William Fullonius Hagienfis*, An. 1529. Intituled, *Acolastus*, which was after translated into *English* by one Mr. *Palsgrave*, with this *Latin* Title,

*Ephrasies Anglica, in Comediam Acolasti*, Or, The Comedy of *Acolastus*, translated into our *English* Tongue, after such a manner as Children are taught in the Grammar School; first, word by word, as the *Latin* lieth, and afterwards according to the sense and meaning of the *Latin* Sentences, &c. *London*. 1540. in qu. The foresaid Author, *Fullonius* was still living, when that Comedy of his was put into *English* Grammatically by that industrious Clergyman, Mr. *Palsgrave*, &c.

*John Palsgrave* was Born in *London*, but after finishing his Grammatical and Academical Studies in *England*, he went to *Paris*, where spending several Years in improving himself in all sorts of Literature, became so excellent in the *French* Tongue, that he was thought fit to be Tutor to the Daughter of King *H. 7th*, call'd the Lady *Mary*, when she was about to be Married to *Lewis* the 12th, King of *France*: But that King dying soon after, the said *Palsgrave* came with her into *England*, taught the *French* Language to divers of our Young Nobility

lity and Gentry, and became Chaplain to King *H.* the 8th; he was incorporated Master of the Faculty of Arts at *Oxford*, 1532. and in a few days after was admitted to the reading of the Sentences, that is, to the degree of Bachelor of Divinity: He was the first that ever publish'd a *French* Grammar and Dictionary, which he intitul'd thus, *Leclaircissement de la Langue Francoise*, Lond. 1530. in three Books, in a thick Folio: Before which the Author hath a large Introduction in *English*, after which follows, (1.) A Table of Substantives. (2.) A Table of Adjectives. (3.) The Pronoun. (4.) The Numerals, &c. This laborious Gentleman was also one of the first that prefix'd a *Latin* Title to an *English* Book or Pamphlet; wherein he has been ever since imitated by very many of his ingenious Brethren of the Clergy and others, who originally therein copy'd after the *Latins*, who sometimes used the *Greek* Words and Sentences very familiarly in that kind of Inscribings. *John Palsgrave* dy'd about the latter end of King *H.* 8th's Reign, &c.

46. Amongst the first of the *Latin* Grammatical Pamphlets, we must not forget the learned *Grocyn's*, *Grammatica* and *Vulgaria Puerorum*, &c. and *Lilye's English Accidence* (first compris'd by Doctor *Colet*, then further digested by *Lilye* and *Tolley*) with *Lilye's Latin Grammar*, augmented by *Erasmus*, *Ritwise* and *Thomas Robertson*, &c. All which were publish'd at *London* in 1513. and 1520. and 1530. &c. Besides which, *Lilye* publish'd several other Pamphlets, viz.

*In Anigmatica Antibossicon*, 1<sup>m</sup> 2<sup>m</sup> 3<sup>m</sup> ad *Gul. Hormum*, Lond. in qu. 1521. under the feign'd Name of *Bossus*, *Robert Whittington* had much provok'd *Lilye* with Scoffs and Biting Verses, &c. *Apologia ad Johannem Skelton* & ad *Rob. Whittington*, &c. *De Laudibus Desipere Virginis*, &c.



*William Grocyn* was Born in the City of *Bristol* in *Somersetshire*, and Educated in *Wykeham's School* near *Winchester*, and made Fellow of *New-College, Oxon*, and Rector of *Newton Langvil* in *Bucks*; soon after was chose Divinity Reader in *Magdalen College, Oxon*; thence went to *Italy*, and at his return became a sojourner in *Exeter College*, and read the *Greek Tongue* to the *Oxonians*, and to *Erasmus* himself, and at the same time was made Master of the College of *Allhallows* at *Maldstone* in *Kent*, where he dy'd in 1522. aged 80 or upwards, and was bury'd in the high Choir, *ibid.* &c.

*William Lilye* was Born at *Odyham* in *Hampshire*, and had for his Godfather the foresaid *William Grocyn*, became a Divine or Semicommoner of *St. Mary Magdalen College, Oxon*; thence he went a Pilgrim to *Jerusalem*; in his return, he did put in at the Isle of *Rhodes*, where he found, it seems, some learned Criticks in the *Greek* and *Latin Tongues*, for his own improvement; and thence he called at *Rome*, where he enjoyed the learned entertainment of the famous Professors, *John Sulpitius* and *Pompanius Sabinus*, &c. After his return, he set up a School at *London*, with good success; whence he was chose by Doctor *Colet* to teach the Free School, erected by him, in the Yard belonging to the Cathedral of *St. Paul*, in the Year 1512. where he taught about Ten Years, till he dy'd of the *Plague*, on the 5th of the Calends of *March*, 1523. leaving then behind him, two Sons and one Daughter, by his Wife *Agnes*, viz. *George*, *Peter* and *Dionysia*. He was bury'd in the North-Yard of *St. Paul's*, &c.

*George Lilye*, was Educated for some time in *Magdalen College, Oxon*, (which bears three *Lilyes* for it's Arms) thence he went to *Rome*, where, under the Protection of Cardinal *Pole*, he became noted for

for his Scholarship; after his return, he was made Cannon of St. Paul's Cathedral (where he set up a Monument to the Memory of his learned Father) and Prebendary of Canterbury; he writ some Historical Pamphlets, viz. *Anglorum Regum Chronices Epitome, Lancastrij & Eboracensis de regno contentiones, Regum Angliæ Genealogia, elogia Virorum illustrium*, all printed at Ven. 1548. in a thin quarto, and at Franckf. 1565. and Basil. 1577. &c. besides, *Catalogus sive series Pontificum & Cesarum Romanorum*, and a Table or Map of Brittain, &c. He dy'd in 1559. and was bury'd near his Father.

Peter Lilye was also a Dignitary in the Church of Canterbury, Father of another Peter Lilye, D. D. sometime Fellow of Jesus College in Cambridge, afterwards a Brother of the Hospital call'd the Savoy in the Strand, near London, Prebendary of St. Paul's Cathedral, and of the Church of Sarum, and Arch-Deacon of Taunton, writ, *Conciones duæ, una inscripta pax Liliæna*, in Act. 15. 39. *Alteræ, Columba Ecclesiæ*, in Joh. 19. 8. 10. Edit. Lond. 1619. qu. and two Sermons, 1. *A Preparative Liliæ to cure Soules*, on Mark 16. 6. and the other, *How to seek and find Christ*, on Luke 24. 5. both printed at London in 1619. in qu. all publish'd by his Widow, Dorothy, whose Daughter Mary made and plac'd Verses before (in Commendation of) the two last. This Doctor Peter Lilye dy'd in 1614. (12 Jac. 1.) and was bury'd in the said Church of the Savoy, &c.

Dionysia Lilye Marry'd her Father's Usher, John Ritwise, or Rightwyse, who afterwards succeeded his Father in Law, William Lilye, in the Head Mastership of St. Paul's School; he was Born at Sawl in Norfolk, Educated in Eaton School near Windsor, Elected into King's College in Cambridge, An. 1507. made the Tragedy of Dido out of Virgil, and Acted

it with the Scholars of his School, before Cardinal Woolsey, with great applause. *Ritwise* dyed about 1532. (24 H. 8.) *Ritwise* first publish'd *Propria quæ Maribus*, &c. and *As in Presenti*, &c. with other additions to *Lilye's Grammar*, &c. His Widow *Dionysia* took to her second Husband *James Jacob*, one of the Masters of the said School, by whom she had a Son, call'd *Polydore Jacob*, &c.

In the next Century after the Death of our famous *William Lilye*, there appear'd as a Comet to the Vulgar from *Leicestershire*, one of both his Names, a great pretender to Astrology and Physick, &c. he writ in favour of the Grand Rebellion and Long-Parliament, and their proceedings against the Royal Family; yet at the Restauration of King *Charles the 2d*, he came off Scot-free, upon the intercession of *George Wharton* and others, and continu'd in Writing his *Ephemerides* to his Death, which happen'd at *Walton upon Thames* in *Suffry* (where he had purchas'd a fair Estate, with the Money he had got, by imposing on the Vulgar with his Juggles) on the 9th of June, 1681. aged near 80 Years, and was bury'd in the middle of the Church there, towards the North Wall; soon after, was a Black Marble Stone, with an Inscription thereon, laid over his Grave by his Friend *Elias Ashmole*, Esq; A little before his Death, he did adopt for his Son, by the Name of *Merlin Junior*, one *William Coley*, a Taylor by Trade, and a Native of *Magdalen Parish*, in the North Subburbs of *Oxford*, and at the same time gave him the Impression of his *Ephemeris*, after it had been printed for 36 Years, which some of the *Coleys* still continue, or some of their Assigns, &c. *William Lilye the Astrologer* writ several other Libels and Pamphlets, such as *England's Prophetical Merlin*, *English Merlin revived*, *Scarry Messenger*, &c.



41. The learned *Erasmus*, intreated by *Dr. Colet* to revise *Lilye's Syntax*, made a new *Latin Syntax*, of a Pamphlet-size, in 1513. upon which, *Henry Prime*, a Schoolmaster in a certain Monastery, and *Leonard Cox* of *Caerleon* in *Monmouthshire* commented; the former in 1539. and the other in 1540. See in the Preface of *Thomas Hayne* to his *Grammatices Latinae compendium*, printed 1640. in oct. and in the Preface of *John Twells* to his *Grammatica Reformata*, Edit. Lond. 1683, 8<sup>o</sup>. *Twells* was a Schoolmaster in or near *Nemark*, &c. *Erasmus's* Latin Dialogues (publish'd in all sorts of small Libel-forms) are read by all Masters and Scholars, more or less, throughout the whole Protestant Reformation, whereof he was the brightest *Phosphoros*, and a Luminary of the first magnitude, yet continually overshadowed with unaccountable Ecclipses, wherein all the Protestant Branches and Separatists imagin'd to themselves, they discern'd something that favour'd their respective Party-Opinions: So the *Hungarian* Ministers of the united Churches in the Kingdom of *Hungary* (who called themselves *Protestants*, tho' degenerated into *Arians* and *Socinians*) in the Address publish'd and presented to *John King* of *Hungary* in the Year 1567. call'd, *Erasmus* the *Precursor*, or, *Forerunner* of their *Arian Prophet*, *Michael Servetus*, &c. I could wish the learned *Erasmus* had not given in some of his Writings too much ground for such a Scandalous Assertion, as in his *Scholia ad tom. 3. Epistolar. Hieron.* & in *Præfat. in Hilar. opera.* & in *Annotat. ad Nov. Testam. Rom. 9. Ephes. 5. Philip. 2.* &c. for this reason, the famous *Socinian* and *Arian*, *Sandius* in his tract, *De Veter. Script. Eccles. & Hist. Ecclæs. Enucleat.* says, he prefers *Erasmus's* Editions of the Fathers before all others what and wheresoever. Tho' *Erasmus* often in other places, even of the

same

same Writings, as well as elsewhere, abjures *Arianism*, yet it's certain no one Set of Opinions can rely upon him no more than upon the Ancient *Origen* and *Eusebius*, or upon the more modern *Gregorius*, whom *John Milton* alledges for a lawful and private use of Divorces, and the late Author of the *Rights of the Christian Church* produces him in evidence against the necessity of any Clergy at all, &c. But the true allay of the question is, that those four Prodigies of Wit and Scholarship are not to be look'd into, for to find any one System of Divinity, but to be occasionally consulted, as *Cornucopia's*, *Collections*, *Thesaurus's* and *Dictionaries*. But the *Arians* and *Socinians* were always troubled with the Frenzy of imagining People to be of their Set, whether they will or no; thus *Sandius* in his foresaid *Enchel. Hist. Eccl.* lib. 3. *Seecul.* 16. p. 110. (Edit. *Cosmopol.* 1669.) lays it down as a thing well known and prov'd, that *Luther* and *Calvin* were *Arians*; and another more modern and less knowing *Arian*, would needs bear People down almost to their very Face, that he knew them to be *Arians*, notwithstanding all they could say, profess or write to the contrary, &c. However.

That famous *Desiderius Erasmus Roterdamus*, was Born at *Rotterdam* in *Holland*, 28th of *Octob.* 1467. he study'd in *St. Mary's College, Oxon*, (whose Gate was almost opposite to that of *New-Inn*) in the Years 1497. 98. 99. and as some think, in the Year 1518 or 19. when *Cardinal Woolsey* founded his Lectures in that University; at which time *Erasmus* read certain Lectures in the Publick Refectory of *Corpus Christi College*. He writ innumerable Epistles, Orations, Discourses, Controvertistical Libels, Notes, Prefaces, and all manner of short Tracts and Pamphlets, besides large Books and bulky Treatises, and

and Commentaries, which are all collected and printed together in Nine Volumes, at *Basil*, 1540. He dy'd at *Basil* in *Germany*, on the 12th of *July*, 1536. and was bury'd in the Cathedral Church there, with a Conspicuous Monument, &c. As to *Tolley* and *Robertson*, the other Contributors to the compleating of *Lilye's Grammar*, they will be accounted for in their proper places, &c.

*Erasmus's Paraphrase* on the New Testament was held in so much esteem among all Protestants in General, especially here in *England*, that King *Edw. 6th*, or Queen *Elizabeth*, or both, thought it proper to direct the Clergy of *England*, by His or Her Injunctions, not to fail to have every one, one of those Paraphrases by them for their own private use, as well as for the edification of others, or to that effect; insomuch that the Paraphrase of the four Gospels has been translated into *English* and kept in Churches with the Book of Martyrs, to be read by the Parishoners, before the Ministers coming in, or after his going away, or at any other time, &c. The like may be said of the Paraphrases of all the other parts of the New Testament, done by him: For, as I take it, the whole Paraphrase has been translated into *English*, as well as other Languages, &c. His Paraphrase on *St. Matthew's Gospel*, translated into the *Italian* by *Bernardinus Tarnovianus*, was put in the *Roman Index* of Prohibited Books, as the best of Books commonly were.

*Erasmus's Annotations* on the New Testament had not as good luck as his Paraphrases; for they were attack'd of all sides, especially by Doctor *Scandish*, *Barmanson*, Archbishop *Lee*, and *Jac. Lopez Scania*, against whom he publish'd Apologies, Letters, and other Pamphlet-Answers and Reconciliations from his Friends as well as himself. The



Romish Church let's none of his Works pass without Purging, &c. See *Index. Libr. Prohib. Rom. Ed. 1683.* p. 73.

As to his revival of *Arianism*, it may be with more justice apply'd to him, what was remark'd of him by the *Romists*, as to his beginning of the Reformation, *viz. Erasmus innuit, Servetus irruit, Erasmus dubitat, Socinus asseverat.* i. e. whatsoever *Erasmus* did but point at, with his Finger, *Servetus* rush'd in upon it; where *Erasmus* did but doubt, *Socinus* affirm'd; in short, *Erasmus* may be said to have laid the Eggs, the new *Arians* hatch'd the *Scorpions*; so that upon *Erasmus's* doubts, the *Arians* and *Socinians* fram'd their Assertions and Asseverations: For the *Antitrinitarians* began upon certain doubtful Questions and Interpretations of *Erasmus*, whether such or such places of Scripture used against the *Arians*, were well apply'd or no? But as for *Calvin's* being an *Arian* (as *Sandius* takes it for granted) is a ridiculous and frontless Calumny; since 'twas at *Calvin's* Instance and Prosecution, that two of the first Revivors of latter *Arianism* (*viz. Mich. Servetus* and *Valent. Gentilis*) were put to Death for their Antitrinitarian Obstinacy: Neither was the *Lutheran* nor the Church of *England* behind hand with that of *Geneva* and *Switzerland*, in that particular of chastizing *Arians*, with wholesome and even capital Severities, as will be instanc'd sufficiently in the sequel of this Undertaking: tho' that part of our Constitution has been happily redress'd ever since King *Charles* the 2d's Restoration, for the preventing of farther Capital Persecution-consequences; tho' to be contented with advising our more modern *Arians*, to stifle their pretended doubts within themselves, or to be satisfy'd with their designing submission, is turning the Byass too far

far the t'other way. But the chief Ringleaders of the modern *Arianism* in *Erasmus's* Age, were *Michael Servetus*, *David Georgius*, *Valentinus Gentilis*, *Franciscus David* and *Fauftus Socinus*; whose antipathy one to another was as dissonant and absonous, as their jarring opinions were incomprehensible and inconsistent with themselves, as well as incompatible with one another. Their followers were promiscuously call'd, the new *Arians*, *Ebionits*, *Samoſatenians*, *Trinitarians*, *Antitrinitarians*, *Unitarians*, *Socinians*, *Deists*, *Theists*, &c. As *Socinus* was without any comparison, more considerable for Learning and every thing else than the t'other four, so he scruples not, (*Tom. i. pag. 692. Edit. Irenop. Post An. D. 1656.* without any deference to his own unintelligible System) to speak the Truth, and call the *Arian Doctrine*, wicked and blasphemous, as all antiquity had call'd it before, and as all Christian Posterity hath call'd his Tenet ever since; tho' all of those five Chieftains with their several Followers, agree in this one Particular, that our Saviour Jesus Christ is not God, nor equal to that one God, or God the Father, in any Nature or Capacity, &c. As all the Orthodox agree in the acknowledgement of the three Persons of the Holy Trinity, to be but one and the same God, yet they have disputed amicably (tho' too often otherwise) about the *Modus* or *Modality*, or manner of the Ideal conceiving or expressive representing of that tremendous Being in its awful and mysterious Coexistencies or Consustitencies, &c. Which explanatory and verbal debates are far more consonant and reconcilable, than the clashing and inconsistent dissensions and real and substantial differences of the *Arian* Sections and Divisions, as well as the Orthodox System was always taken by the generality of Christians to be

far more intelligible and conformable to the Ideas of common Christianity, than the precarious Schemes and Heathen Degradations of the Godhead, into the *Arian* Semi-divinity of our Saviour ; inſomuch that the Chriſtian Commonalty could never be brought, by all the *Arian* Shufflings and Artful Hypocriſie, to cloſe in with their diminutive Notion of a Redeemer.

As *Erasmus's* Learning ſecur'd him from being thought to ſtoop in good earneſt to (ſo often exploded and baffled) *Arianism*, ſo his Character advanc'd all his Friends and Admirers to be thought not only Learned, but alſo ſo far Proteſtants, as to be ſeriously deſirous of a regular Reformation of the Corruptions of the Church, as well as of the Ignorance of the Schools.

Neither are thoſe two furious *Ramiſh* Zealots (fiery *Cochleus* and ſilly *Surius*) to be credited, when they tell their tale of *Erasmus's* continuing a *Popiſh* Prieſt, and ſaying his Maſs devoutely to his dying day at *Baſil*, among the *Zuinglians*, &c. Howſoever it be, I doubt not but that he dy'd a true re-form'd Chriſtian, tho' he might now and then write jocularly to provoke others to publiſh their diſputes or ſentiments, and ſo by ſtarting ſuch incident Points of Law or Goſpel, he might the better promote Learning, and divert himſelf like a Jovial *Rotterdamer*, as well as like the ingenious and magiſterial *Erasmus*, &c.

42. To Doctor *Colet's* *Eight Parts of Speech*, and *Lily's* *English Syntax*, Cardinal *Woolſey* did prefix an Epistle and Directions for teaching the eight Claſſes or Forms in *Iſwich* School. This Pædagogical Pamphlet, tho' very ſmall and mean, has provid'd a more laſting Monument to that vain ambitious Cardinal, than all the Schemes and Remains  
of



of his Church-heights and Pinnacles, or of his State-lengths and Stretches: Tho' there never was such a Latitudinarian in both. However his foresaid little Pamphlet was printed with *Lily's Grammar* in 1528.

*Thomas Woolsey's* Life was written several Years after his Death, by *Thomas Cavendish*, his Gentleman Usher, who gives us to understand, that he was Born at *Ipswich* in *Suffolk*; of mean Parents, but not that he was a Butcher's Son, as others have publickly reported, as well in the Cardinal's Lifetime as since; the first of which was, he who wrote a Libelling Pamphlet in English Verse against him, a little before his fall, call'd, *A Dialogue between two Priests Servants*, nam'd *Watkin* and *Jeffrey*, publish'd in 8<sup>o</sup>. by one who writes himself *N.O.* However, he was sent betimes to *Mugdalen College, Oxon*, where after some time he was elected Fellow, and made Master of the Grammar School joyning to the said College. In the 14 *H. 7. Anno* 1498. he was *Bursar* of that House, in which Year the Stately Tower was finish'd: In the beginning of *October, 1500.* he became Rector of *Lymington* in *Somersetshire*, by the Presentation thereunto of *Thomas Grey*, Marquess of *Dorset*, for the great care he had of his Sons under his Tuition in the Grammar School before mentioned. Soon after, he became Chaplain to Sir *John Naphant*, a Gentleman of *Somersetshire*, and Treasurer of *Calais*, who being old, committed his employment to him, and found means to prefer him to be the King's Chaplain, which brought him acquainted with *Richard Fox*, Bishop of *Winchester*, who with Sir *Thomas Lovel*, another of the King's Privy Counsellors, commended him to the Service of the King, who sent him in the quality of an Ambassador to *Maximilian* the Emperor, then abiding in *Flanders*.

*Flanders*, not far from *Calais*; upon that, he was made Dean of *Lincoln*, and was install'd by Proxy, 25 *March* 1509. and in Person 21 *Aug.* 1511.

After the Death of King *H. 7.* he was by King *H. 8.* presented to the Rectory of *Torrington*, in the Diocess of *Exeter*, 28 *Novemb.* 1510. (being then Batchelor of Divinity) and on the 17 of *February* following, was made Cannon of the Collegeate Church of *Windsor*, and about the same time Register of the most Noble Order of the Garter: in 1512. *Jan.* 31. he, by the name of the King's *Almoner*, was made Prebendary of *Bugthorp* in the Church of *York*, by the Favour of Cardinal *Bainbridge*, Archbishop thereof, and on the 21 *Febr.* following, he was admitted Dean of *York*. In 1513. he being then with the King at the taking of *Tournay* in *France*, he was made Bishop thereof. In 1514. he was consecrated Bishop of *Lincoln*, *March* 26. and in *Novemb.* the same Year he was made Archbishop of *York*. In 1515. *Sept.* 7. he was created Cardinal of *S. Cecilia*, and in the Year following he was constituted Lord Chancellor of *England*. In 1518. *Aug.* 28. he had the Bishoprick of *Bath* and *Wells*, in a perpetual Commendam with the Abbotship of *St. Albans*, and other Ecclesiastical Livings in Commendam with *York*.

About the same time he stood Candidate for, but failed of, the Papacy at *Rome*: (1.) because he would never go to *Rome*, in Person: (2.) because he was too powerful: (3.) because he was not old enough: As by the Letters of Doctor *Thomas Hannyball* and *John Clerk*, the King's Orators, and the Cardinal's Agents for that purpose at *Rome*, appear's. In 1523. he had the Bishoprick of *Durham* given him, and there-upon resign'd *Bath* and *Wells*, and soon after began the Foundations of his two Colleges at *Oxon*, and *Ipswich*.

*Ipswich.* In 1529. he had the See of *Winchester* conferr'd upon him, whereupon renouncing *Durham*, the Profit and Revenues of the said See were given to the Lady *Anne Boleyn*, for the space of one Year, who shortned several of his Years, if we credit the Lord *Herbert*, &c.

But before he was quite warm in *Winchester*, he fell into the King's displeasure, and thereupon being commanded to live in his Diocess of *Tork*, about the beginning of 1530. retir'd to his Archbishop's Palace at *Cawood*: Where living Magnificiently the Summer following, was about the latter end of Oct. ensuing, arrested for High-Treason. Whereupon being to be convey'd to *London*, to answer for it, he dy'd at *Leicester* in the way thither, on the 29th of *Novemb.* following, and was bury'd in *St. Mary's* Chappel within the Precincts of the Abby-Church there.

This over-grown Prelate had sat at the Helm of Church and State, with such exorbitancy, that the Papal and Royal Power seem'd to meet in a great measure in him, being the Chancellor of the Land, and the Pope's *Legatus a Latere*, or standing Plenipotentiary in Spirituals, and keeping so many Bishopricks in Commendam, that his Yearly Income is said to have equall'd, if not exceeded the Revenues of the Crown at that time; he gave the first blow to Popery as well as to Religious Houses, by making one great College of Forty small Monasteries; to make way, as 'twas thought, upon the Pope's consent, procur'd by him, to the overthrow of all.

The King employ'd him as Ambassador to *France*, or rather as his second, and us'd to take his leave of him as his equal and familiar Friend, 1200 Horse attended him: *Calice*, *Bullein* and *Amient*, honour'd



honour'd him with the Name of the *Peaceable Cardinal*, and with the Statue of a Cardinal rescuing a Church and a *Pope* from Danger. Another time going over to *France* upon an Extraordinary Embassy, this despotick Cardinal had for his attendance *Toussal* Bishop of *London*, the Lord *Sands*, the Earl of *Derby*, Sir *Thomas More*, Sir *H. Guilford*, and 200 Horse, (and was met two days Journey from *Paris* by King *Francis*) carrying with him 140000 *l.* (tho' Silver was then but 20 *d.* an Ounce) to assist that King in the War against the Emperor *Charles* the 5th, &c. His Servants in ordinary were about 500, whereof Nine or Ten were Lords, Fifteen Knights, and Forty Esquires, &c. a little before his Death, he gave his Servants large Rewards, upon condition they served none but the King, and breathed out his Soul in words to this purpose, *viz.* *If I had serv'd the God of Heaven as Faithful as I did my Master on Earth, he had not forsaken me in my Old Age, as the other hath done.* He dy'd Swelling in his Body, as he had done in his Mind; he dy'd unpitied, because he had liv'd fear'd: Too suddain Prosperity in the beginning, often undoeth us in the end; it's the Emphasis of Misery to be too soon happy; Hatred, the Daughter of Pride, ruins the strongest; the lower the Basis, the higher and stronger the Pyramid: *Ego & Rex meus*, was good Grammar for *Woolsey* a Schoolmaster, but not for the Cardinal and Statesman; to be humble to Superiors, is Duty; to Equals, is Civility; to Inferiors, Generosity; and to all, Safety; it being a Virtue, that for all its lowliness, commandeth those Souls it stoops to. In a word, as we should love Virtue, so we should hate Vice for its inside and its end.

As for his Learning (which was far from exact, says the Lord *Herbert*) it consisted chiefly in the  
*Sabillities*

Subtilities of *Thomas Aquinas*, wherewith the King (*H. 8.* who extreemly admir'd that famous-School Divine) and himself did more often weary than satisfie each other. His Epistolar Stile in writing of Missives or Letters (whereof a great many be still extant) was rather copious than eloquent, yet ever tending to the Point, &c. This noisy haughty Cardinal, *Thomas Wolsey*, dy'd as aforesaid, in the Year 1531. aged 60 (22 *H. 8.*) See more of this famous manager of *Christendom* in his days, in the Lord *Herbert's*, *H. 8.* Edit. *Lond.* 1649. pag. 314. and *Thomas Storer*, in *Wolsey's* Life, &c. pr. *Lond.* 1599. 4<sup>o</sup>. *David Lloyd*, *Statesmen and Favorites*, &c. Edit. *Lond.* 1665.

It does not seem very credible, what the ingenious *David Lloyd* and Reverend Old *Brittan*, says in his Emphatick Observations on the Life of this haughty Cardinal, (p. 8.) viz. that he by his own Authority, did levy Four Shillings in the Pound of every Man that was worth Fifty Pounds *per Annum*. He could not have been so free with the Prerogative and Legislature, as to break through the *English* Constitution, even of those days, after that eccentrical rate; for King *H. 8.* knew so well how to make Parliaments his own, that he had no occasion to run such desperate lengths and hazards (tho' the Cardinal had enchanted ever so powerfully) as to fling at all at once, for to aggrandize any Subject at that expence of the Prerogative. 'Tis true, in the Bill brought in Parliament against the Cardinal, by Sir *William Fitz-Williams* (afterwards Earl of *Southampton*) and Sir *Anthony Fitz-Herbert*, the 28th Article charged the despotick Cardinal, with disposing of *Estates and Properties*, at his Pleasure, &c.

One of that high and mighty Cardinal's Cabinet-Council, was *John Skuish*, a Cornish Man, who had  
H Study'd

study'd in *Exeter College* or in *Hart. Hall, Oxon.* and writ two Historical Pamphlets, inscrib'd, *Chronicorum Epitome*, &c. And *De Bello Trojano*, &c. He was a Person that fram'd his Advice and Projects according to Ancient Precedents, as near as he could, and as his Patrons would admit, &c. dy'd about 1533. &c.

The said lofty Cardinal's Judge of his *Legatine Court*, as he was *Legate a Latere* from the Pope, was *John Allen*, who was for Nine Years an Agent at *Rome*, for Doctor *Warham*, Archbishop of *Canterbury*, about certain matters relating to the Church; upon his return to *England*, he became Chaplain to the Cardinal, and then his Substitute as aforesaid: He assisted him first in Visiting, and afterwards in Dissolving Forty little Monasteries at least, for the erecting of his College at *Oxon*, and that at *Ipswich*. In the latter end of the Year 1525, he was incorporated Doctor of *Oxon*, and on 13 March 1528. he was consecrated Archbishop of *Dublin*, and soon after, was made Chancellor of *Ireland*. At length being taken in a time of Rebellion, by *Thomas Fitz-Gerard* or *Gerald*, Eldest Son to the Earl of *Kildare*, was by his command most cruelly Murther'd, by being Brain'd like an Ox, at *Tarbaine* in *Ireland*, 28th July, 1534. See *Jac. Warus* in Comment. *De Praesulibus Hibernis*, Edit. 1665. *Dubl.* p. 118, 119. &c. He writ some Civilian Pamphlets of the Cannon-Law, such as his *Epistola de Pallij Significatione activa & passiva*, &c. penn'd by him, when he receiv'd the Pall to be Archbishop, &c. *De consuetudinibus ac statutis in tuitorijs causis observandis*, &c.

43. One of the first Lights of Learning in those times, was *Richard Pacey*, of a quite contrary Character from that of the foregoing Cardinal, and whom *Erasmus* (lib. 11. Ep. 3.) styl'd, *utriusque literaturæ*



*tura callentissimus*, that is, most knowing in both *Greek* and *Latin*, as well as *Philosophy* and *Divinity*, and therefore commended by all other *Heroes* of *Learning* in that Age; he publish'd several useful Pamphlets, such as

*De Fructu qui ex Doctrina percipitur*, Basil 1517. qu. dedicated to Doctor *John Colet*, Dean of *Pauls*. It was written by the Author at *Constance*, while he remain'd Ambassador in *Helvetia* amongst the *Swiss-Cantons*: But therein inveighing much against Drunkenness, as a great obstacle to the obtaining of Knowledge, the Drunkards of *Constance* were so sensible of the Charge, that they made a sharp Answer to his Book, Apologizing for themselves and their customs in Drinking.

*Oratio de Pace nuperrime composita & fadere percusso inter Henricum Angliæ Regem & Francorum Reg. Christianiss. in ade Pauli Lond. habita*, Lond. 1518. qu.

*Epistola ad Edw. Læcum & Erasmus Rot. Edit. Lond. 1520. 4<sup>o</sup>*. These Epistles are also in a Book, Intituled, *Epistola aliquot Eruditorum virorum, ex quibus perspicua sit Edwardi Lei virulentia*, Edit. Basil. in 1520. qu. written mostly by *Richard Paice*, *Thomas Lupset*, *Sir Thomas More*, *Ulricus Huttenus Esq;* and *Jo. Sapidus*.

*Præfatio in Ecclesiasticen recognitum ad Hebraicam Veritatem & collatum cum translatione 70 Interpretum & manifestâ explicatione causarum erroris ubicunque incidit. in 4<sup>o</sup>*. In writing of this Piece, he was assisted by *Robert Wakfield*.

*Exemplum Literarum ad Regem H. 8. An. 1526*, See in the said *Wakfield's* Book, Intituled, *Syntagma de Hebraeorum codicum Incorruptione, &c.*

He also wrote a small Book against the Unlawfulness of the King's Marriage with *Catharine*, the Wife of his Brother Prince *Arthur*, An. 1527. in which

which Book he was also assisted by *Wakfeld*.

He translated from English into Latin, the Sermon of *John Fisher*, Bishop of *Rochester*, which he preached at *London*, on that day when the Writings of *Martin Luther* were publickly Burnt, on *John* 15. 26. printed at *Cambridge*, in *Febr.* 1521. qu. Before which is a large Epistle to the Reader, written by one *Nich. Wilson*, of the University of *Cambridge*.

He also translated from *Greek* into *Latin*, *Plutarch's* Libel, *De commodo ex inimicis capiendo*, dedicated to Cardinal *Bainbridge*.

*Richard Paice*, *Pace* or *Pacey*, Native of *Winchester*, or thereabouts in *Hampshire*, was at first but a Manu-minister (as he says himself in his Libel, *De Fructu*, p. 27.) to *Thomas Langton*, Bishop of *Winchester*, who sent him to *Padua* in *Italy*, where he had for his Instructors or Præceptores (as he calls them) *Cuth. Tonstal* and *William Latymer*: Thence he came over to *Queen's College*, *Oxon*, and soon after was receiv'd into the Service of Doctor (afterwards Cardinal) *Christopher Bainbridge*, who succeeded his foresaid Patron in the Provostship of *Queen's College*; whence he was recommended to Court, where he was made Secretary of State: In 1514, he was admitted Prebendary of *Bugthorp* in the Church of *York*, in the place of *Thomas Wolsey* consecrated Bishop of *Lincoln*, and the same Year he was made Arch-Deacon of *Dorset*, after wards he was sent in one or more Embassies by the King to good Satisfaction. In 1519. he became Dean of *St. Paul's Cathedral*, on the decease of Doctor *John Coler*, about the same time Dean of *Exeter*. In 1521. he was made Prebendary of *Comle* and *Harnam* in the Church of *Sarum*.

Soon after he was sent by the King his Ambassador to *Venice*: Where, whilst (pursuant to his Instructions) he was promoting the Interest of the House of *Burgundy* (now *Austria*) and the Emperor, *Charles* the 5th's Progress in *Italy*, he was forc'd to Clash with Cardinal *Wolsey*, who had upon private Views, enter'd into the measures of the Court of *France*; for tho' the said Frenchify'd Cardinal had under hand kept back a vast Sum of Money, which King *H. 8.* had sent for the use of the Emperor's Army (then commanded by *Charles* Duke of *Bourbon*) to carry on the War near *Pavia* in *Italy*, against *Francis* the 1st King of *France*, yet *Pacey* did all he possibly could to assist the said Duke's Army with Money, according to the King his Master's true Interest and Designs; but that which touch'd the Cardinal most, was *Pacey*'s neglect in advancing the said Cardinal's Intrigues to succeed in the Papacy to *P. Adrian* the 6th, who dy'd 1523. for these reasons, treacherous *Wolsey* found means to hinder *Pacey* from receiving any further Instructions or even Substantance-Money from King or Council, for almost two Years together: Whereupon *Pacey*, fearing least he had fallen under the King's displeasure, by the Cardinal's ill Offices, before he could have an opportunity to clear himself, and to prove the Cardinal's Treachery, he fell into such a Delirium and Dizziness, that his Wits began to fail him; and upon the *Venetian* Ambassador (residing at *London*) his application to the Cardinal, in behalf of the English Ambassador at *Venice*, the said inveterate Cardinal took the opportunity to affirm to him, that *Pacey* had deceived the King; which being made known to *Pacey* at *Venice*, it put him quite beside his Senses: But as soon as the King was acquainted therewith, he sent for *Pacey* home, and by the King's



King's order he was so carefully attended by his Physicians, that he came in a short time to his Senses again, and began to Study the *Hebrew* Language with *Robert Wakfeld*, from whom he also learnt the *Caldean* and *Syrian* Tongues, together with the *Hebrew*, in the space of three Months, if we believe *Doctor Hody*, *De Text. Orient.*, &c.

Some time after, *Pacey* had an opportunity, in the Cardinal's absence, to wait upon the King, then residing at *Richmond*, where they had Private discourse for two or three Hours together, wherein the King express'd a particular Satisfaction to find *Pacey* so well recover'd in his Senses; thereupon the King ordered the Cardinal to clear himself of the Things that *Pacey* had (rightly) laid to his Charge: Accordingly the Cardinal prepar'd himself, with his usual Assurance; and taking Advantage of his presum'd Innocence, till Convicted, betook himself to the Bench, instead of the Bar, and sitting in Judgment with the Duke of *Norfolk*, and other States of the Realm, not as a Defendant, but as a Judge in his own Cause, did so bear out himself, and weigh'd down poor *Pacey*, that *Pacey* was forthwith Commanded to the Tower of *London*, as Prisoner of State; where continuing for the Space of about two Years, he was at length, by the King's Order, Discharged; tho' ever after his Fits of Distraction increas'd, yet he enjoy'd frequent and lucid Intervals of his Reason and Senses; Sometime before his Death he resign'd his Deaneries, *viz.* that of *St. Pauls*, and that of *Exeter*; At last retiring to *Stepney*, near *London*, for his Healths-sake, he concluded his last Day there, in 1533, about 50 Years of Age: He was Buried in the Chancel of the Church there, near to the great Altar; and had soon after an Epitaph put

over his Grave, consisting of 12 Verses. See Leland's *Encomiums*. p. 25, &c. There was another Nam'd *John Pacey*, who from *Eaton School*, became Fellow of *King's-Colledge, Cambridge*, about 1539; he was afterwards Jester to King *H. 8.* for a time, and then, to the Duke of *Norfolk*, &c.

44. There was, about the same time, a little Pamphlet of *Latin Epigrams*, Publish'd by one *John Constable*, Son of *Roger Constable*, by *Isabel* his Wife, who was Born in *London*, Educated in *Grammaticals* under *William Lilly*, and in *Academicals* in an Ancient *Hostle*, or *Hostel*, or *Inn*, sometimes called *Byham*, and afterwards corruptly *Bohen-Hall*, opposite to *Merton-Colledge Church*, under the Tuition of *Mr. John Plaisted*, the chief Moderator thereof; about the Time that he had taken the Degree of Master of Arts, which was in 1515. (7 *H. 8.*) he left the University; being then accounted an excellent Poet and Rhetorician, and had some Preferment conferr'd upon him; but what, 'tis not well known: He hath Writ and Publish'd the aforesaid Libel of Epigrams, with the bare Title of *Epigrammata*. Lond. 1520. Qu. still to be seen in the *Bodleian Library*, given thereunto by that Curious Collector of Books, *Democritus Junior*, &c. but when the Author *Constable* Dy'd is uncertain; but before his Death he Publish'd also

*Querela Veritatis*, &c. the beginning of which is, *Destinavimus tibi hunc nostrum*, &c. *John Bradford*, the Protestant Martyr, wrote a little Tract, Entituled, *The Complaint of Verity*, &c. Lond. 1559 in Oct. whether in Imitation, or Translation of the former, is not certain; tho' there is no great doubt but their Subject was different; *Bradford's* being of *Gospel Truth*, and *Constable's* being of *Preferment*, or *Interest*, which never Lies: However,

the same Words (which in all Complaints generally lean towards the Satyrical Strain) might be, perchance, adapted to both Subjects, &c.

Another *John Constable*, who was Doctor of Decrees, fourth Son of Sir *Robert Constable*, of *Flamburgh* in *Yorkshire*, Knight, and Residentiary of the Church of *Lincoln*; became Dean of the said Church in the Year 1514. who Dy'd 15 July 1628, but whether related to the former I can't learn, &c.

There was also one Mr. *Henry Constable*, a noted English Poet, contemporary with Sir *Edward Dyer*, (Chancellor of the most Noble Order of the Garter) another Poetical Writer, both of good esteem in Queen *Elizabeth's* time. The said *Henry Constable* was taken for a great Master of the English Tongue: Several of his Sonnets are Printed, with the Apology for Poets, Publish'd by Sir *Philip Sidney*; and he has also one Sonnet before the Poetical Translation, call'd, *The Furies*, made by King *James the First of England*, while he was King of the Scots, &c.

45. *Thomas Spencer*, besides his Latin Comment, in *Epist. St. Paul. ad Galatas*, Publish'd a Pamphlet inscrib'd, A

*Dialogue, between Tho. Bilney, Hugh Latimer, and Wm. Repps, &c.* this Libel was Written partly to shew the great Complaints of *Bilney* and *Latimer*, two Protestants had against the said *Repps*, a Roman Catholick, who became Bishop of *Norwich* in 1536, &c.

This Author was the Son of *Leonard Spencer*, of the City of *Norwich*, and became a *Carthusian*, in the Monastery of *Henton*, in *Somersetshire*, where he Dy'd, 1529.



There was another contemporary *Carthusian* Author, who also, besides his *Latin* Comment, in *Cantica Canticorum*, & *Proverbia Solomonis*, Publish'd several Theological Pamphlets, viz.

*Animadversiones in Annot. Erasmi. in Nov. Testam.* which having been penn'd at the Intreaty of his Friend Dr. Lee, afterward Bishop of York, he retracted them in another Place.

*Tract. contra Doctrinam M. Lutheri, &c.* this also he retracted in another Pamphlet, &c. *De Christo Duodeni*,-----A Homily, &c. and Institutions for Novices, &c. Of the Contempt of the World, &c.

This Author's Name was John Batmansen, who became a *Carthusian*, and Prior of the Charter-House, near London, where he Dy'd, 16 Novemb. 1531. There was elected Prior in his Place one John Houghton, Prior of Beauvale, in Nottinghamshire, who had been before a *Carthusian* of the said House, and about 4 Years after, suffer'd Death by Hanging, for denying the King's Supremacy, &c. about 17 more, of the same Profession, underwent the same Fate, for the same Cause, &c. Thomas Batmansen seems to have favour'd the Reformation in some degree or other, by reason of his two fore-mentioned Retractions, &c. See Theod. Petreius in *Bibliothec. Carthusian.* edit, Colon. 1609. p. 294. 575 &c. Balan Cent. 9. Num. 14. &c.

46. One of the most Lucky (if not the first) Pamphlets, for the ensuing Reformation in England, was that which was Publish'd by a Gentleman of Grey's Inn, about the Year 1527. viz.

*The Supplication of Beggars, &c.* the Beginning of which is, most lamentably complaineth their Woful Miseries, &c. It contains a great deal of Satyrical Invectives, rightly Charg'd upon the Bishops, Abbats, Priors, Monks, Fryars, and the generality of the

the Clergy. In 1528, a Copy of it was sent to the Lady *Anne Bulleyn*, which, after Perusal, she gave to the King, who did not dislike it; and soon after were divers Copies scatter'd in *London Streets*, (the first Example of that kind of Appeal to the Publick) which was complain'd of by the Cardinal to the said King *H. 8. &c.*

This zealous Lawyer for the Reformation of Abuses in the Church, *Simon Fish*, was Born in *Kent*, and after he had been instructed in Academical Learning, he retir'd to *Grey's Inn* in *Holborn*, to obtain Knowledge in the Municipal Law. About which time one *Mr. Roo* or *Roe*, having compos'd a Play, wherein one part deeply reflected on Cardinal *Wolsey*, he undertook, when divers refus'd, to Act it; for which being soon after forc'd to leave the Nation, he found out *William Tyndale* in *Germany*, with whom for a time he sort'd himself. After the Cardinal was out of Favour, the Author and Actor *Fish* was sent for home, and graciously countenanc'd by the King for what he had done. About the same time he Translated from *Dutch* into *English*, *The Summ of the Scriptures*, &c. which little Book was also Publish'd, and well Approv'd. At length, being overtaken by the Pest, *Mr. Fish* Dy'd of it, in 1531. and was Bury'd in the Church of *St. Dunstan* in the West. Afterwards *James Bainham*, Son of *Sir Alexander Bainham*, of *Gloucestershire*, Knight, Marry'd his Widow; which *James* being a Zealous Protestant, suffer'd Death soon after in the Flames, as you may see in *The Acts and Monuments of the Church*, Written by *John Fox*, &c. pag. 139. ad Annum 1532 where he says, *That Bainham being Burn'd in the Fire, he felt no more Pain than if he had been in a Bed of Down*, &c.

47. A little time after, there appear'd an *English*  
 Alwel

Libel, being a Translation of *The Prognosticon of Otho of Brunfield*; which was Dedicated to *Thomas Cromwel*. And another seasonable Pamphlet, *Against the Blasphemies of the Papists, &c.* and a third little Tract, inscrib'd, *The Image of Divine Love, &c.*

All three were suppos'd to have been Publish'd by *John Rycks*, who from a *Minorit*, or *Grey Fryar*, became a zealous *Protestant*; and Dy'd at *London*, in 1536. See more of him in *Balaus ut supr.* pag. 110. *post Cent.* 12. & pag. 105. *ibid.* of another *Explainer of Prophecies*, who had far worse Luck than the former, *viz.*

*Robert Shyngleton*, who descended from a good Family of his Name in *Lancashire*: Being Ordained a *Secular Priest*, and becoming a frequent Preacher, he took occasion to Reflect on the Times, and certain Persons, in his Sermons; for which being call'd to an Account, he was forc'd, with two other Persons, to make his *Palinodie* before a Convention of certain Bishops at *London*, *An.* 1543. (35 *H.* 8.) He Publish'd

Two small Pamphlet-Tracts, *Of the Seven Churches*; and, *Of the Holy Ghost, &c.* Extant in the King's Library at *Westminster*, and elsewhere, &c. But his fatal Libel was his

*Comment on, or, Explanation of certain Prophecies, &c.* which giving high Offence, as containing many Treasonable Matters, and most Severe Reflections, the Author was Hang'd for it at *London*, in 1544. After his Death he had *Erasmus's* Fate of Hanging a second time, between Heaven and Hell, or rather, between the several Opinions of differing Churches, to which of them he bore Testimony; for the *Jesuit Possevinus*, in his *Apparat. Sacram.* 2. *insitt.* R. styles him, *A Martyr for the Roman Catholic*



*Catholick Cause.* And *John Bale*, a zealous Protestant, in the fore-cited Place, takes him for a sincere Reformer, by the Honourable mention he makes of him, &c. But *John Pitt*, or *Pitfeus*, a Roman Catholick, in his Book, *De Illustribus Angliæ Scriptoribus &c.* (edit. Par. 1619. in quarto.) omits him, as being an Heretick, or at least, for the Commendation given him by *Bale*, &c. However *Sbyngleton* might have taken Warning by the Nun, *Anne Barton*, and the double pair of Monks and Fryars, who abetted her Prophetizing Impostures, and suffered condign Punishment with her, for their Treasonable Designs. See *Henry Howard*, the Earl of *Northampton's* Defensative against the Poyson of supposed Prophecies. Pr. Lond. 1583 afterwards Revised and Published in 1620. in Fol.

48. Another Pamphlet, that was far more useful to the Reformation than those fore-mention'd dangerous Prophecies, was Publish'd in those times under the Title of

*A Treatise concerning Impropriation of Benefices, &c.* The Epistle before which, Dedicated to King *H. 8.* is Printed, or Re-Printed, at the latter end of *Sir Henry Spellman's* larger Work of *Tythes*, by the Care of *Jerem. Stephens*, An. 1647.

This small Tract was Writ by *Francis Bygod*, a *Yorkshire* Gentleman, Knighted by King *Henry 8.* after the Breach between that King and the Pope, and his Marriage with *Anne Bulleyn*, and the Birth of *Q. Elizabeth*, as is conjectured by Circumstances; the Author's Purpose was chiefly bent against the Monasteries, who had unjustly gotten very many Parsonages into their Possession; as it had been complain'd of long before his time, especially by *Dr. Thomas Gascoine*, likewise a *Yorkshire Man Born*. The said *Bygod* Translated also certain  
*Latine*

*Latin Books into English, &c.* At length Sir Francis Bygod being found very active in the Commotions in *Yorkshire*, call'd *The Holy Pilgrimage*, An. 1536. (at which time he, with his Party, endeavoured to surprize *Hull*) he was thereupon Apprehended, Imprisoned, and at last Executed at Tyburn, near to *London*, with other Knights and Esquires, in the Month of June, 1537. (29 H. 8.) &c.

49. Of all the Pamphlets, and small Treatises, Publish'd in those Days in *England*, none are so carefully to be enquir'd into as the Religious and Controvertistical Tracts of our first Reformers; not only for the better comprehending of the History of that Age, but also for the easier tracing, and contemplating the Steps and Degrees that Providence was pleas'd to take in Establishing the Protestant Reformation in the Kingdom and Church of *England*. One of the first Writers, as well as Martyrs, was John Frith, whom three of the most Learned, as well as most Zealous Romanists in *England*, (viz. Bishop Fisher, Sir Thomas More, and his Son-in-Law Mr. John Rastal,) thought worth their while to oppose, with all their Weight. Frith's little Tracts were,

*Of Purgatory, &c.* and, *An Answer to John Rastal's Dialogues of Purgatory, &c.* *Answer to Sir Thomas More's Dialogues concerning Heresies, &c.* *Answer to John Fisher, Bp. of Rochester, &c.* The Subsidy or Bulwark to his first Book against John Rastal, &c.

*His Judgment upon William Tracy, of Todington in Gloucestershire, his Testament.* An. 1531.

*Letter to the Faithful Followers of Christ's Gospel.* — Written from his Prison in the Tower, 1532. *A Mirror, or Looking-Glass to know thy self* — Written in the Tower, 1532. *Mirror, or Looking-Glass,* wherein

wherein you may behold the Sacrament of Baptism. — Written 1533.

*An Antithesis between Christ and the Pope, &c. Of the Sacrament of the Body and Blood of Christ. In Answer to Sir Thomas More's Letter, which he Wrote against the first little Treatise of Frith, made Concerning the Sacrament, &c. An. 1533. Ed. Lond. 1548. Oct.*

*Articles wherefore he Dy'd. — Written in Newgate Prison, 25 June 1533. All which Pamphlers were Re-Printed at London in Fol. An. 1573. He also Translated into English, Patrick's Places, Written by Patrick Hamilton, &c.*

*John Frith, Son of Richard Frith, an Inholder of Sevenoake in Kent, was Born there, or at Westram in the said County, and educated in Kings College in Cambridge; soon after, he was made Junior Canon of Cardinal Wolfey's College in Oxford: Where falling into the acquaintance of William Tyndale, a zealous Protestant, then conferr'd together Privately about the abuses in Religion: So that in a short time after, Frith being by him converted to his Opinion, he made a publick Profession of it. Whereupon being seiz'd and examin'd by the Commissary of the University, he was Imprison'd within the limits of the said College. At length being freed thence, in 1528. or thereabouts, he went beyond Sea, where improving himself again much by William Tyndale, and others in his Religious Opinions, return'd into England about two Years after, leaving his Wife behind. But then again finding few Friends there that favour'd his Opinions, he wandred to and fro, and in fine was taken for a Vagabond, at Reading in Berks, set in the Stocks and endur'd misery for want of Relief: At that time his condition being made known to Leonard Cox, School-*



Schoolmaster of that Town, who presently understood the Merits of the Person by his discourse, procur'd his Release, refresh'd his hungry Stomach, and gave him Money; afterwards he went to London, where, endeavouring to gain Profelytes, he was, by the Vigilancy of Sir *Thomas More*, Lord Chancellor, seiz'd and sent Prisoner to the *Tower*, where he had several disputes with Sir *Thomas* and others. At length, being examin'd by the Bishops, sitting in *St. Paul's Cathedral*, who perswaded him to Recant his Opinions, but in vain, they Condemn'd him to be Burnt: So that being deliver'd to the Lord Mayor and Sheriffs, was committed to *Newgate*, where he remained in the Dungeon, about a Fortnight or more, and then was carry'd thence to *Smithfield*, on the 4th of July, in 1533. where he suffer'd Death by Burning. *John Gwinne* and *Robert Parsons* writ some Pamphlets also against this our zealous Reformer, *John Frith*, &c.

See more of him in *John Fox's Acts and Monuments of the Church*, p. 941. and 943. Col. 1. Num. 86. where he observes, that *Frith* offer'd to Sir *Thomas More*, to admit the Opinion of *Luther* and *Fryar Barnes*, for the said real presence, so that the other would grant that it was not to be Worshipped: And for his Voucher, *Fox* citeth a Pamphlet writ by *Frith*, and Intituled, *The Exile of Barnes against More*, &c. then Mr. *Fox* addeth further in the Praise of Mr. *Frith's* Conformity: Which Words (says he) of this most meek Martyr in Christ, if they should take place in Seditions, Divisions and Factions of these our days, with great ease and little labour Men might be brought to unity in this Controversie, &c. Hence it may seem that *John Frith* and *Fox* were not so very rigid Calvinists or Dissenters, as People imagin unless they were of the sentiments

of some others, who think it but a little condescension and a small matter for others to come over to them, but pretend mighty tender Consciences, and Persecution (if ever so little press'd) for them to go over to others; and so, if you give them an Inch, they'll take an Ell, &c.

But on the contrary, Persecuting one another, because People are not of the same Religion, is as little justifiable as to be mortally angry with others, for their not thinking the same thing, or the same way, or for People's not being of the same temper, or of the same Family, Features, Country, &c. with one another; especially when People agree in the Essentials and Substantials, and only differ in some Accidental and Circumstantial Points and Methods, 'tis worse than Rage and Fury, to fall upon one another: for all the Branches of those that protest against the Errors and Corruptions of the Church of *Rome*, do dissent from one another in fewer and lesser Points, than the Religious Orders of the Church of *Rome*, do differ and disagree one with another, and all of them with their National Clergy; yet their *Monks, Fryars, Augustinians, Thomists, Scotists, Nominalists, Realists, Jesuits, Molinists, Jansenists, Quietists, Gallicanists, Italianists, Secular Priests, Clergy, &c.* Notwithstanding all their considerable differences, Dissentions and Enmities, as to their separate ways of Worship, Profession and Interest, yet common Sense and Interest keep them from not bearing with one another's dissenting conduct, &c.

Nevertheless, there is this wide difference between the Separatists from the Secular Clergy and Laity of the Church of *Rome*, and the Protestant Dissenters from the Church of *England* that (tho' both the *Popish Separatists*, and the *Protestant Dissenters* pretend to greater Gospel-Perfection in their respective Devo-

Retreats and Congregations, than what they can, or will perceive in their respective National Church and Clergy, either Practis'd, or Endeavour'd at, yet) the separate, and different Orders and Divisions in the *Romish* Church are esteem'd, not only far more Religious and Vertuous than their National Laity, but also far more Learned and Edifying, as well as more Pious and Moral, than the *Romish* Clergy-men of their respective National Church; and indeed it is avowedly known among themselves, that the *Romish* Clergy-men are generally of meaner Families, more Clownishly Bred, more Slovenly Dress'd, more Indigent and Penu-rious, more Ignorant and Stupid, and more Loose and Immoral, than the fore-mentioned *Popish Separatists*, that Dissent and Retire from the *Romish* Laity and Clergy's way of Living; and for that reason, those different Religious Orders of the *Romish* Church are rightly call'd, *The Pope's Janizaries*, and his best *Veteran* and *Triarian*, *Regular Troops*, and doubtless the best Supports of the Church of *Rome*, as well as its brightest Ornaments.

But, between the Church of *England*, and the *Protestant Dissenters* therein and therefrom, the Case is quite different, and even the very Reverse of the former; for, 'tis Notoriously known, that were it not for the genteel Education and Learning which the *Dissenters* (mostly *Mechanicks* and *Tradesmen*) sparingly Borrow (with a Preternatural Modesty, and with their usual Thriftiness, in making a little go a great way) from the Church of *England*-Men, they would appear, by much less, considerable than they do at present: In particular, were it not for the Learned Books and Sermons Penn'd by the National Clergy (which the Dissenting Teachers were re-



duc'd to make bold with, and to set them to their own Tune, with a new Key and Text, or Title, for want of a stock of their own, at least of that kind) the Tender-Conscienc'd Preachers might have still continu'd pretended *Theodidaists*, and self-knowing *Gnosticks*, and have still Profess'd *Enthusiasm*, with as large Effusion of their own *Private Spirit* as they should have thought fit for any present Turn or Interest, to the end of their *Carriere*: Which would have stretch'd but very slowly, and not near its present length, had not some over-zealous Members of the Church of *England* quicken'd their Paces, by Hooping and Hallowing at them; and given them the Advantage, as well as Honour, of being Angry with them, by some uncharitable Resentments, which were but ill bestow'd upon such Objects of Pity and Compassion; whom, 'tis hop'd, the Church of *England*-Laity as well as Clergy, High as well as Low, will look upon them as such, without any Bitterness or Rancour, but with a Commiserating Aspect, according to its Primitive Characteristick, Identify'd with that of Christianity, viz. with Church of *England*-Charity: which is the only Christian Conduct that can ever re-unite them to the *English* Church-Communion; which can't be Despaired of, under the Influences of so Healing and Uniting a Prince and Sovereign, as his most Gracious Majesty King *GEORGE*, &c. Is Universally known to be, &c.

But those more inward Resentments, and more vital Animosities, and the most corrosive Antipathy between High and Low Churchmen seem almost remediless and irreconcilable, without a Miraculous Arm of Providence, joyn'd to that of His Sacred Majesty. In the mean time  
it

it would not be amiss to hearken to what the Wise Lord Clarendon interposes in this Affair, who saw the dire effects of *Whig* and *Tory*-Distinctions, and the consequential Revulsions of Church and State thereupon: He (*Laud*, says that Sage Chancellor, Hist. Vol. I. p. 68. of the Folio-Edition) entertained too much Prejudice to some Persons, as if they were Enemies to the Discipline of the Church, because they concurr'd with Calvin in some Doctrinal Parts, when they abhorr'd his Discipline, and reverenc'd the Government of the Church, and pray'd for the Peace of it, with as much Zeal and Fervency, as any in the Kingdom, as they made manifest in their Lives, and in their Sufferings wish it and for it. --- pag. 72. Either Side defended the different Opinions (of Armin. and Gomar.) as the Doctrine of the Church of England; as the two great Orders in the Church of Rome, the Dominicans and the Franciscans &c. --- which had been ever Wiser than to determine the Controversie. --- p. 74. Then the Manner and Gesture, and Posture, in the Celebration of it (the Sacrament) brought in new Disputes, --- And those Disputes brought in new Words and Terms, (Altar, Adoration and Geneflexion, and other expressions.) --- Some of the Bishops were backward, others refusing to meddle with those Changes, --- The Subordinate Clergy pretended to make those Alterations not only without, but even against their Bishops Injunctions, and by their own Authority made those Reformatations. --- He (*Laud*) Prosecuted this Affair more passionately than was fit for the Season. --- Williams Bishop of Lincoln call'd them Innovations in Religion: --- A Schism almost among the Bishops thereupon. --- p. 163. Whereof (the Convocation) some sharp Canons against Sectaries, and some Additionals in point of Ceremonies, the making an Oath and Subsidies upon the Laity as well as the Clergy, --- was strictly amiss. &c. p. 173 --- p. 116. In a Word (The Convocation

Convocation in those days) did many things which in the best of times might have been questioned.--- p. 183. Their own Clergy, whose hands they produc'd in great numbers (against the Bishops) to complain against the Innovations and Ceremonies, were far from being of one Mind, in the Matter or Manner of what they wish'd should be alter'd. --- There was less Consent amongst their Lay-Friends in Ecclesiastical Affairs, &c.

'Twould be needless to enlarge upon the Wisdom or Seasonableness of these Points of Meditation for the over-warm Zealots of the Church-Communion, who thought it became them to set their Wits against an inconsiderable Set of Dissenters, (who are able, God be Prais'd, to endanger nothing but their own Welfare here and hereafter) and much more unreasonably against those that Favour the others, no otherwise than with that Moderation and Temper which they learn't from the Catholick Charity of the Church of England, which no Body better knew the Necessity of, than that Noble Historian of those said sad Facts, which with his own Eyes he saw brought upon the Constitution of Church and State, by the unwarrantable, as well as unseasonable Heats of those that indelicately pretended to exalt the Church, by the Persecuting-Principles of *Romish* and *French* Measures.

49. The brightest and learned'st *English Romanist* of that Age, was, without dispute, *Sir Thomas More*, who writ the most learnedly and the most numerous Treatises of them all, yet scarce any of his Books exceed the quantity or quality of a Pamphlet; whereof some were writ in *English*, and some in *Latin*: His *English Libels* were these, viz.

*A Merry Jest how a Sergeant would Learn to Play a Teyar, writ in Verse, &c. Verses on a Hanging of a Panted Cloth in his Father's House: Containing Nine*  
*Vagants*



*Pageants and Verses in each, &c. Lamentation on the Death of Queen Elizabeth, Wife to King H. 7. An. 1503, &c. Verses on the Book of Fortune, &c.* These four Libels being Written in his Youth, are not Number'd amongst his Works, &c.

The first then, of his Historical Pamphlets, is reckon'd, *The History of Richard the 3d, &c. The Life of John Picus Earl of Mirandula, &c. History of the pitiful Life and unfortunate Death of Edward the 5th, and the then Duke of York his Brother, &c. The Tragical History of King Richard the 3d;* both which last were printed at London, as *Posthumous Works*, in 1651. Oct. and not collected amongst any of the Editions of his Works together.

His Controvertistical Pamphlets are, *A Dialogue concerning Heresies and matters of Religion, &c. Supplication of Souls, made against the Supplication of Beggars.* --- This is sometimes call'd, *The Supplication of Purgatory*, written against that of *Beggars*, made by *Sim. Fish of Greys Inn, Gentleman, &c.* The confutation of *Tyndal's Answer to Sir Thomas More's Dialogues, &c.* The 2d Part of the Confutation---written 1533. &c. Answer to *Frit's Book*, made against the Blessed Sacrament,---written the same Year, &c. *An Apology.*---This was written against a Book, intituled, *A Treatise of the Division between the Spirituality and Temporality.* Against which Apology, was publish'd a Book call'd, *Salem & Bizance* written Dialogue-wise, Lond. 1533. Oct. *The Debellacyon of Salem and Bizance*, Lond. 1533. Oct. &c. Answer to the first part of the Poyson'd Book, which a Nameless Heretick hath nam'd, *The Supper of the Lord, &c. Responsio ad convicia Martini Lutheri*, written in the Year 1533. This is doubtless the same with *Vindicatio Henrici 8. Regis Anglia & Gallia à calumniis Lutheri*, Lond. 1523. 92.

qu. publish'd under the Name of *Gulielmus Rossent*, &c.

His Humanistical Pamphlets be, *Epigrammata*, Edit. Basil. 1518, 1563. Oct. & Lond. 1638. &c. *Progymnasmata*, Edit. Basil. 1563. &c. *Lucian's Works* translated from Greek into Latin, Basil. 1563. &c. *Epistola*, Basil. 1563. & Lond. 1642. &c. *Epistola ad Academ.* Oxon. An. 1519. Edit. Oxon. 1633. qu. &c.

His Political Pamphlets, are not only the fore-mentioned Historical Tracts, but also another in Latin, both then and ever since in great esteem, under the Title, *De optimo reipublicæ statu; deq; nova Insulâ Utopia, libellus aureus*, &c. Edit. Basil. 1518. and 1563. in qu. & Oxon. 1663. in Oct. And translated into English, with notes added to it in the Margin, by *Ralph Robinson* of C. C. C. printed at Lond. 1557. Oct. publish'd also at the same place, in 1630. Oct. by one *Bernard Alsop*, who dedicates it to *Cressacre More* of *More-place* in *Northmines* in *Hertsfordshire* Esquire, one of the Posterity and next in Blood to our Author, *Sir Thomas More*. The said *Utopia* was publish'd also in *Italian*, at *Venice*, 1548. &c.

His pious Pamphlets are, *Treatise upon the Passion of Christ*, &c. *A Godly Instruction*, &c. *A Godly Meditation*, &c. *A Devout Prayer*, &c. *A Letter to his Lady, his Wife*, &c. *Certain Letters* written by him, after he had given over the Office of Lord Chancellor, &c. *Certain Letters* written by him, while he was Prisoner in the Tower, &c. *A Godly Instruction*—written in Latin, &c. *Expositio Passionis Domini*, &c. *Quod pro fide mors fugienda non est*—written in the Tower of London 1534. &c. *Preces ex Psalmis*—collected there the same Year, &c. *Imploratio divini Auxilij contra tentationem, cum insultatione contra Demones, ex spe & fiducia in Deum*. Lugd. 1572. &c. His Epitaph, in Latin, &c. Most

Most of his English foregoing Treatises, with his *Godly Instruction*, in Latin, and *Epitaph*, were collected and printed in one Volume, in Fol. at *Lond.* 1557: as his foremention'd Latin Tracts (except *Precationes ex Psalmis*) with his History of King *Rich. 3.* were printed together at *Louvain*, 1566. &c. But the Latin Edition at *Basil*, by *Episcopus*, in the Year 1563. fell under the Censure of the *Spanish Inquisition*, and accordingly was put in the *Spanish Index Expurgatorius*, Edit. *Arg.* 1609. 8<sup>o</sup>. p. 487. as also into that of *Rome*, because of the frequent reflections upon the Priests of his time, in his *Utopia*, &c. that Edition of *Basil* contains also, *Apologia pro moria Erasmi ad Martinum Dorpium*, which that purging Index orders to be wholly blotted out, &c.

*Thomas More*, Son of Sir *John More*, one of the Justices of the King's Bench, was Born in *Milk-street*, *London*, and frequented *St. Antholin's School* there; afterwards was receiv'd into the Family of Cardinal *John Moreton*, Archbishop of *Canterbury* (as Noble Men's Children often used to be bred under a Bishop's Domestick Tuition, in those days) whence he went to the College of *Canterbury*, or *St. Mary's Hall*: From *Oxon*, he remov'd to one of the Inns of *Chancery* at *London*, call'd *New-Inn*, and afterwards became Barrister at Law in *Lincoln's Inn*: Soon after he was made Master of Requests, Embassador, Knight and Treasurer of the Exchequer, Chancellor of the Dutchy of *Lancaster*, Embassador to the Emperor and French King, and at length High Chancellor of *England*, next after *Wolsey* (25 Octob. 21 H. 8. And on the 16th May, 24 H. 8. he deliver'd up the Great-Seal to the King, at his Mannour-house, call'd *York-place*, near *Westminster*, in the Presence of *Thomas Duke of Norfolk*, and retir'd to his House at *Chelsey* (the same House where



Sir *John Danvers* lately liv'd, where two *Pyramids* are at the Gate) near *London*; not long after he was sent close Prisoner to the Tower of *London*, for not acknowledging the King's Supremacy over the Church of *England*, &c. for which he was beheaded on Tower Hill, 6 July, 1535. His Body was bury'd in the Chapel belonging to the Tower, call'd *St. Peter ad Vincula*, by the care of his Daughter *Margaret*, and by her remov'd to *Chelsey* Church, and there deposited on the Southside of the Choir or Chancel: His Head remain'd upon a Pole on *London-Bridge*, about 14 days, and then was privily bought by the said *Margaret*: and by her plac'd in a Leaden Box, and put into a Vault (the burying place of the Ropers) under a Chapel joining to *St. Dunstan's* Church in *Canterbury*, where it doth yet remain, standing in the said Box, on the Coffin of *Margaret* his Daughter bury'd there. One Mr. *More* of *Hartfordshire* (descended from him) had one of his Chaps, and was by him carefully preserv'd amongst other Rarities, till the Rebellion broke out in 1642. *Jasper* and *Ellis*, Jesuits, Sons of *John Heywood*, the noted Poet in the time of *H. 8.* were said to have one of the Teeth of the said Sir *Thomas More*; but they being loth to part with their Right to each other, the Tooth fell asunder, and divided it self; if you believe *Thomas More*, in his Grandfather, Sir *Thomas More's* Life, printed about the Year 1627. &c.

Sir *Thomas More* had Issue by his first Wife *Jane* (the Daughter of *John Cowlt*, of *Cowlt's-Hall* in *Essex*) three Daughters and one Son, nam'd *John*, who being little better than an Idiot (as 'tis said) took to Wife in his Father's Life time, *Anne*, Daughter and Sole Heir of *Edward Cressacre* of *Baronburgh* in *Yorkshire*, by whom he had Issue *Thomas* (right Heir of his Father and Grandfather) who had 13 Children,

dren, of which five were Sons, whereof the first was *Thomas*, Born a-new and Baptized on that day of the Year (6 July) on which Sir *Thomas* suffer'd Death. This *Thomas*, having the Estate come to him, married and had several Children, but being a most zealous Roman Catholick, and constantly affected to the French Nation and Crown, did, at his own cost and charge, with unwearied Industry, assemble all the English Persons of note that were in and about *Rome* to supplicate the *Pope* (as the *Oxford Antiquarian* says) for a dispatch of a contract between K. *Charles* the 1<sup>st</sup>, and *Henrietta Maria* of *France*, Anno Dom. 1624. which being done (and the Contract or Bull it self is to be seen in the first Volume of *Rushworth's Collections*) the said *Thomas*, who was the Mouth or Speaker for the said English Persons, dy'd 11 Apr. 1625. at *Rome*, and there bury'd, with a Monument and Epitaph in the middle almost of the French Church of St. *Lewis* in *Rome*, leaving then behind him, the Life of his Grandfather, Sir *Thomas More*, publish'd at *London* (as 'tis thought) in 4<sup>o</sup>. about 1627. aged 59. and dedicated to *Henrietta Maria* Queen of *England* before mention'd. This foresaid *Thomas More*, after he had been made Priest at *Rome*, he was sent Missioner into *England*, where he deluded the vulgar for many Years, and afterwards was Procurator at *Rome* to the Romish Missioners in *England*, for the space of seven Years, and five in *Spain*, in the same quality: Itw as at his Sollicitation, that *Pope Urban* the 8th, made an English Bishop for his Missioners, &c.

The second Son of the said *John More* (Son of Sir *Thomas*) was *Augustin*, who dy'd unmarried. The third, was *Thomas* the second or *Thomas* junior, Born at *Chelsey*, 8 Aug. 23 H. 8. who, when he came to Man's Estate, liv'd and dy'd a good Protestant

testant Minister, leaving issue several Children, whom the eldest *Cressacre More*, (who was Born *Baronburgh* in *Yorkshire*, 3 July, 1572. (liv'd afterwards in no commendable fashion (says his near Relation *Thomas More*, abovesaid, *ibid.* p. 361.) The fourth was *Edward*, Born after Sir *Thomas* his Death, was a Protestant. The fifth was *Bartholomew*, who died Young of the Plague in *London*.

The Pictures of most of these *Mores*, mentioned before, viz. of Sir *John More* the Father, and his Lady *Sir Thomas* the Son, and his Lady, *John* the Grand Son, *Margaret*, *Elizabeth* and *Cicily*, the Granddaughters &c. were most admirably well depicted by the skilful hand of *Hans Holbin*, well known to and acquainted with Sir *Thomas More*, which piece being an Original, remaineth still in all probability in the House of the *Lenthals* at *Besilis-Lee* near to *Abingdon* in *Berks*; round which is an Inscription, shewing the Names and Matches of those that are there depicted, but now scarce legible, says my Author.

Sir *Thomas More*'s beloved Daughter, *Margaret More*, marry'd *William Roper* (a Gentleman in far his Charitable disposition) who succeeded his Father *John Roper* of *Tenham* and *Eltham* in Kent the Office of *Prothonotary* of the King's Bench, which he kept and faithfully perform'd 54 Years (and then resign'd to it his Son *Thom. Roper*) being a Widow 33 Years, and 82 Years old when he dy'd, 4 July 1577. he was bury'd near his Wife *Margaret* in a Vault, under a Chapel, joining to the Chancel, belonging to the Church of *St. Dunstan* in *Canterbury* &c. The said *William Roper* writ also the Life of his Father in Law, Sir *Thomas More*, MS. in Bodl. Lib.

See more of this Prodigy of Wit and Learning *Thomas More*, in his Life, writ by *John Hodge*, printed at *London*, in 8<sup>o</sup> Anno 1662. and in,



*positio fidelis de morte Thomæ Mori*, Edit. 1536, in 8°. *Maur. Channey, or Chawney a Carthusian, Hist. Aliquot nostri sæculi, &c. The Mirror of Virtue in Worldly Greatness.* Paris 1616. in Oct. A MS. of the *Life of Sir Thomas More*, in the Library of the Free School at Colchester, &c.

50. Several Pamphlet Comedies and Tragedies were Publish'd by a Nobleman of that Century, who also writ an Historical Libel, which he call'd, *The Lives of Sectaries, &c.* But the most Lasting of all his Productions, is his little Theological Tract, inscrib'd,

*Declaration of the Psalm 93. Deus Ultionum Dominus, Deus Ultionem Libere egit, &c.* but this *Psalm* in all Protestant Editions and Translations, is number'd 94. This Pious Pamphlet was Printed at London, in the Year, 1539. in a thin Octavo.

The noble Author was *Henry Parker, Ld. Morley*, Son of Sir *William Parker* of *Halingbery-Morley*, in the County of *Essex*; by *Alice* his Wife, Daughter of *William Lovel Esq;* (by *Alienour* his Wife, Daughter and Heir of *Robert Lord Morley*.) After finishing his Studies, and a Learned Education, and retiring to his Estate in *Northamptonshire*, became so much in Favour with King *Hen. 8.* that he had a Summons to Parliament in the 21<sup>st</sup> Year of that King's Reign, by the Title of *Lord Morley*; and in the 22<sup>d.</sup> of the same Reign, *Ano. 1530.* being one of the Peers at that time sitting in Parliament, subscribed that Declaration then sent to *P. Clement 7.* whereby intimation was given to his Holiness, That unless he would comply with *K. Henry*, in the Cause of his Divorce from *Q. Katherine*, the farther Acknowledgment of his Supremacy in this Realm would be in danger. And in the 25<sup>th</sup> of the said King, was Judgment given on his Behalf, for ra-

king Place before my Lord *Dacres* of *Gilfland*. His Younger Years were Adorned with all kind of Superficial Learning, and his Elder with that which was Divine. He was Living an Ancient Man, and in great Esteem among the Nobility, about the latter end of *H. 8.* viz. 1539. His Male Issue inter-marrying with the Heiress of the *Ld. Montegle*, (who was of the Family of the Earls of *Derby*, by the Female side) assum'd the Title of *Ld. Morley* and *Montegle*, &c.

There was another *Henry Parker*, who wrote a Pamphlet, intit. *Dives & Pauper*, &c. Besides, *A compendious Treatise* (a brief Exposition) upon the Ten Commandments. Lond. 1496. in a thin Folio. And there again in 1538. and 1586. Oct. which *Henry Parker* was a Carmelite of *Doncaster* in *Yorkshire*, and D. of D. of *Cambridge*, in the time of *Edward* the 4th. &c.

51. An Original of the Modern Devotion, commonly made use of, ever since the 16th Century, by most of the *Roman Catholick* Laity of both Sexes, is a Pamphlet-handle of daily Liturgical Exercises, collected by *Dr. Hilsey*, under the Title (well known to the *English Roman Catholicks*) of

*A Manual of Prayers, or Primmer; with the Epistles and Gospels*, &c. which little Pocket-Book being Dedicated to *Thomas Lord Cromwel*, was at his Command, Printed at *London*, 1539. in 8vo.

This Manual is styl'd also (καὶ ἱερόν) *The Prayer-Book*, and serves for the *Romanists* as their Devotionalary Party-School. It has often been Printed and Refined by some of the *English Popish Seminarists* Abroad, and by some of their Learned Laity in *England*, such as one *Mr. Austin, Brent, Blount, Berl* or *Reeling*, or some such Name &c. 'Tis true, latterly the *Romanists* in general, especially the *Latinists*, are  
mostly

mostly addicted to a little Thumb-Book, or Pamphlet, call'd, *The Office of the Virgin Mary*; divided, like their Priests Breviary, into *Matins, Lauds, Prime, Terse, None, Vespers* and *Complins*, (imagining certain Plenary Indulgences to be annexed thereunto) which is Translated also in most Languages for the Use of the Vernacular *Romanists*, and in *Italian le Hore*, and in *French* 'tis call'd, *les Heures*, that is, *the Hours*; because of the foresaid Breviary-Division into Hours, &c. but that, as well as other little Offices of St. *Joseph*, the Angel-Guardian, &c. are mostly included in the afore said Manual of Prayers, &c. yet the *Jansenistical Romanists*, such as the *English Secular Priest-Seminarists*, are generally suppos'd to be at *Lisbon* and *Doway*, have but very little to do with those little Offices, or Sodalities, with their Indulgences, but rather chuse to make use of the Idiotistical, or Vulgar *Catholick* Instrument, call'd the *Rosary* or *Beads*, or a little Explanation of the common Course of the Mass, or else a little Pamphlet of Prayers, intituled in the *Latin* Edition, *Paradisus Animæ Christianæ*, and in the *French* Translation, *Heures Chretiennes*, which is divided, not into Hours, but according to the Days of the Week, whereof *Sunday* is Dedicated to the Worship of the Holy Trinity; *Monday* is Mancipated to the Invocation of Saints: *Tuesday* to the Confession of Sins: *Wednesday* to the Virtues proper to all Christians in general, and to the Religious in particular: *Thursday* to the Sacrifice of the Mass: *Fryday* to the Life, Passion and Death of our Saviour: *Saturday* to the Worship of the B. *Virgin Mary*, and the Preparation for Death &c. This Prayer-Pamphlet has been often Publish'd by the Author *Horstius*, who was a Doctor of the University of *Cologne*, and Rector of a Parish Church there.



These *Catholic* Devotions seem to carry with them a great Cry, but little Wooll; and raise up great Expectations, but to very little Effect: Nothing comes from those Mountains of Pageantry, but *Ridiculus mus*, a little Mouse-Farce, fit only to be laugh'd at, or Pity'd by any reflecting Soul, &c. without Satyr or Banter, they be at best but Childish Amusements, and Superficial Pastimes; and are not only not to be compar'd with the regular Reading of the Holy Scriptures, or the *English* Liturgy, or *The whole Duty of Man*, &c. but are also far beneath the Solidity, Sincerity and Christianity, even of *John Bunyan's Barren Fig-Tree*, or his *Cries from Hell*, or his *Pilgrim's Progress*, &c. Besides, those pretended Canonical Hours have been also far surpass'd, even in their own kind, by other Manuals, purg'd from *Popish* Superstitions, by some of the principal Members of the Church of *England*, whose Zeal for the Conversion of the *Romanists* led them to such Canonical Compositions, as Archbishop Laud's *Officium Quotidianum*: or, *A Manual of Private Devotions*. pr. Lond. 1650. Bishop Cosen's Performance of the same kind; Mr. Nelson's, &c.

Dr. John Hilsey, descended from the same Family with those of *Beneham*, in *Berks*, and they originally of the *Hildefleys* of *Hildefley*, in the same County, and from being a *Dominican* Fryar, was made Bp. of *Rocheſter*, after the Decollation of *John Fisher*, An. D. 1535. (27 H. 8.) and was succeeded by *Nicholas Heath*, &c. he dy'd towards the latter end of the Year 1538, &c. See the Catalogue of the Doctors of all Faculties, who proceeded at *Cambridge* from 1500 to 1571. Printed at the End of the first Edition of *Antiquitates Britannicae Ecclesiae*, Writ by *Matthew Parker*, Archbishop of *Canterbury*, &c. This *Rom. Cath.* Bishop not only approv'd of  
King

King *H. 8th's* Divorce, and Regal Supremacy over Church, as well as State; but also Abjur'd the Pope's Supremacy, with all the rest of the Papal Jurisdictions, Absolutions, Indulgences, &c. so that the *English Romanists* ought rather to imitate his Publick Practices, than to follow his Private Devotions in his Manuals of Prayers, which do but heat the Imagination with unscriptural Zeal, and lead the Soul into inextricable Labyrinths of headstrong Delusions, and clog the Spirits with the gross Vapours of Will-Worship, and Inventions of Man.

52. The Pamphlet of the Dispute between Dr. *Henry Standish*, and Dr. *Richard Kedermyster*, was famous in those times, and a leading Card to the ensuing Protestant Constitution of Church and State: It was Publish'd in the Year, 1515. (7 H. 8.)

Which was the very Year that Dr. *Luther* began to Preach the Reformation, and that Dr. *Standish* stood up for the *Lay-Magistrates* supreme Government over the Clergy, as well as over the Laity: For Dr. *Kedermyster* having Preached, at that time, a Sermon at *Paul's Cross*, while the Parliament sat, in Maintenance of the Exemption of the Clergy from Temporal Judges, and there having been, a little before, great Agitations between the Clergy and Seculars, concerning divers Ecclesiastical Liberties, there arose violent Disputes between those Parties; whereupon Dr. *Standish* did, in Assembly of Bishops, Judges, and others, maintain, That the Church and Clergy were Subject and Subordinate to Temporal Powers. Soon after, there was a grand Committee of Bishops and Judges in the House of the *Black-Fryars* in *London*, Assembled to discuss that matter; which being ended, Articles were Exhibited, by the Clergy, against the said *Standish*,  
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for being *A Promoter of all Evils, &c.* See Robert Keilwey, in *Relationibus quorundam casuum Select.* Fol. 181, &c. But the King and Parliament stood by him, &c.

Dr. Standish Publish'd also several *Sermons* Preached to the People; and a Treatise against *Erasmus's* Translation of the New Testament, &c.

*Henry Standish* descended from a right Ancient Family of his Name in *Lancashire*; became, when Young, a *Franciscan*, or *Grey Fryar*; Study'd, for some time, in the Convent of his Order at *Oxon*, was made D. D. and Guardian of the *Franciscan* Convent in *London*, and Provincial of his Order; and Consecrated Bishop of *St. Asaph* at *Oxford*, in the Conventual Church of the *Recollets*, 11 July, 1519. He was one of the 6 Bishops that assisted and directed *Qu. Catherine* in the Suit concerning her Divorce from King *H. 8.* in 1530. but he did not seem very Zealous for her, since he did not Write any thing against the Divorce, as his 5 Colleagues (Bps. *Tonstal*, *Clark*, *Holiman*, *West*, and *Fisher*) had done; for he had been too great a Stickler for the King's Church-Supremacy, against the Pope, for to be thought azealous *Roman Catholick*, or to have suffered much, had he Liv'd longer, as Dr. *Wood* wou'd have it, &c. since, 'tis plain, his Arguments against *Kedermyster* were the earliest Grounds and Guarantees for all whatever King *H. 8.* ever did, in order to a Reformation; for which he was in so high Esteem with the King, (even long before he broke off with the Pope) that he, with Sir *John Baker*, were sent Ambassadors to *Denmark*, in 1526. He gave up the Ghost at *London*, in the beginning of *August*, 1535. and was Bury'd in *Grey-Fryars Church* (not *Christ-Church*) in the said City. He left 13 *l.* 6 *s.* 8 *d.* for a Tomb over his Grave. He gave 40 *l.* to

Pave



Pave the Choir of the Cathedral of St. *Asaph*, and for other Necessaries; and for Exhibition of Scholars in *Oxon*, forty Pounds: Besides Legacies to *Ralph Standish*, Lord of *Standish*, in *Lancashire*, his near Kinsman; to *Agnes Worthington* his Sister; and to *William Standish* his Natural Brother, &c.

*Richard Kedermyster*, Native of *Worcestershire*, was at 15 Years of Age, receiv'd into the Monastery of *Benedictins* at *Winchcombe* in *Glocestershire*, and at 19 sent to *Glocester College*, in the North-West Suburbs of *Oxon*, wherein there was an Appartment call'd, *Winchcombe-Lodgings*: Thence he return'd after 4 Years, and was made Scholar or Pastor of the Monastery, whereof he was elected Lord Abbot in 1487. (3 H. 7.) and then made D. D. and went to *Rome* for above a Year; whence returning, he compos'd a Register of his Abbey, *An. 1523.* which contained, (1.) *Historia Foundationis Monasterii de Winchcombe, in Com. Glocest. &c.* (2.) *Catalogus vel Historia Abbatum Monast. de Winchcombe, in Com. Glocest. &c.* This Catalogue, or History, commences from one *German*, who was appointed Abbot of *Winchcombe*, by *S. Oswald* Bishop of *Worcester*, in 7th the Year of *K. Edgar*, *An. Dom. 988. &c.* See *Monastic. Anglic. Vol. 1. p. 11. and 188. &c.*

This Register of *Winchcombe*, containing at least 5 Books, or Parts, came after the Dissolution of the Abbey there, into obscure hands; at length, it being produc'd, by an ordinary Farmer, at an Assize holden at *Glocester*, for the Proof of some matter then in question; at which *Sir William Morton*, Lord of the Site of *Winchcombe Abbey*, being present, he, by some device, got it out of the Farmer's hands, as belonging more properly to him; and kept it sometimes in his House at *Kidlington* in *Oxfordshire*, and sometimes in his Cham-

bers at *Serjeants-Inn*, in *Fleetstreet*, *London*: But *Sir William* (who was one of the *Justices of the Kings-Bench*) being in his *Norfolk Circuit*, at what time the dreadful *Conflagration of London* happened, (which was *Sept. 2, 3, &c. 1666*) the said *Book and Chambers* were totally consum'd to *Ashes*. *Dr. Samuel Fell* of *Ch. Ch. in Oxon*, had a *Copy* of it, about *1630*. written in *Vellum*, or *Parchment*, &c. *Sir William* had several *Extracts* made from his own *Copy*, by one of his *Clerks*, but in many material things, *False*, and are still extant at *Kedlington* abovemention'd, in all probability, in the hands of his *Son*, *Sir James Moreton*, &c. The said *Abbot Kedermyster* dy'd at his said *Abbey*, in *1531*, &c. See again *Monasticon Anglicanum*. Vol. 1. pag. 11, and 188, &c.

53. Five Years after, Dy'd another *Romish Pamphleteer*, who publish'd *Libels* of several sorts, writ with a great deal of ill-natur'd *Zeal*, not without a competent proportion of *Wit and Learning*; such were the controvertistical *Libels*, call'd

*Dialogues concerning Purgatory*, in 3 parts, &c. *Apology written against John Fryth*, — both which were writ in *Vindication* of *John Fisher*, Bp. of *Rochester*, and *Sir Thomas More*, &c. *The Rules of a good Life*, &c.

But this *Author's* best *Pamphlets*, were, *Canones Astrologici*, &c. *Anglorum Regum Chronicon*, &c. *Natura Naturata*. --- This last is a large, and ingenious *Comedy*, containing a *Description* of 3 parts of the *World*, viz. *Asia*, *Africa*, and *Europe*, adorned with *Figures and Cur.*

The *Author* was *John Kastal*, a *Londoner* Born, who soon after, passing through his *Grammatical* and *Philosophical Studies*, did set up the *Trade of Printing*, which was then esteem'd a *Profession* fit for

for any Scholar, or ingenious Man: He took to Wife Sir *Thomas More's* Sister *Elizabeth*, by whom he had Issue *William Rastall*, a Lawyer, and *John Rastall*, a Justice of Peace, who had Issue a Daughter nam'd *Elizabeth*, the Wife of *Robert Lougher*, late L.L. D. Chancellor of the Diocess of *Exeter*.

54. *John Helyar* was one of the solid *Humanists*, that went, in good earnest, about the Reformation of Learning in this Land; in order thereunto, he wrote small easy

*Commentaries, or Explanations of Tully's Oration for M. Marcellus, and other Latin Comments upon Ovid's Epistles, with Scholia upon the Greek Poet Sophocles, and a Translation of St. Chrysostom's Oration Of Fate and Providence, out of Greek into Latin, &c.* His Epitaph alone on *Erasmus* in Greek and Latin, bespoke him sufficiently a Master of both those dead Languages, &c.

He was a *Hampshire* Man Born, and became Probationer-Fellow of *Corpus Chr. Coll. Oxon* 1 June 1522. He was taken into the Patronage of Cardinal *Wolsey*; after whose Fall he supplicated to be admitted to the Reading of the Sentences, &c. and dy'd about the latter end of the Reign of *H. 8.* He is said to have writ other School-Pamphlets, &c.

At the same time another Friend of *Erasmus*, promoted the Restoration of Polite Letters very much, viz. *William Latimer*, who was admitted in 1489. Fellow of *All-Souls Coll. Ox.* and travell'd into *Italy*; whence returning, about the beginning of *H. 8.* he was made Tutor to *Reynold Pole*, (afterwards Cardinal, and Archbishop of *Canterbury*) and said by *Erasmus* to be *vere Theologus integritate vite conspicuus*, &c. The Pamphlets writ by him, were only his Latin Epistles to *Erasmus*, All ex-



tant amongst *Erasmus's*, &c. He, with *Linacre* and *Grocin*, did undertake the Translation of all *Aristotle's* Works into *Latin*; but *Grocin's* Death hauk'd the Cause, &c. *Latimer* dy'd very old, at his Rectory at *Seyntbury*, near to *Camden*, in *Glocestershire*, (which he kept, with that of *Wotton-under-edge*, and a Prebendship of *Salisbury*) about the Month of *September*, in 1545, and was Bury'd in the Chappel of the Church there, dedicated to *St. Nicholas*, &c.

55. In that 16th Century, *Leonard Cox* shew'd himself a considerable Reformer of both Religion and Learning, as appears by his useful Pamphlets which he Publish'd about the Year 1540. (22 H. 8.) viz. his Translation from *Latin* into *English* of *The Paraphrase of St Paul's Epistles to Titus*, written by *Erfamus*, &c. and from *Greek* into *Latin* of *Marcus Eremita De Lege & Spiritu*, &c. against those who wrote *Of Justification by Works*, &c. but his most notable Pamphlet, was his

*Commentaries on William Lilye's Construction of the eight Parts of Speech*, &c. Verses before *John Palsgrave's Lesclarcissement*, An. 1530. &c. *Epistles*, &c. See *Erasmus* (with whom he was well acquainted) lib. 19. *Epist.* 15. &c.

*Leonard Cox*, second Son of *Laurence Cox*, (by *Elizabeth* his Wife, Daughter of — *Willey*) Son of *John Cox* of *Monmouth*, was Born in *Monmouthshire*, Educated at *Cambridge*, and Schoolmaster at *Reading* in *Berke*, and was there in much esteem when *John Fryth* the Martyr was taken for a Vagabond, and set in the Stocks; to whom, for his Learning and Religion, he shew'd singular Courtesies, &c. Afterwards he Travelled into *France*, *Germany*, *Poland* and *Hungary*; taught there the Tongues, and became more eminent in Foreign

reign Countries than at Home. He left behind him a Son, named *Francis Cox*, who proceeded D. of D. as a Member of *New Coll.* in 1594. and he had a Son, named *William*, a Divine of *Chichester*, in *Suffex*, &c. *Leonard Cox* dy'd about the Year, 1549. at *Caepleon* in his Native Country, where latterly he had settled himself and taught School, &c. See *John Leland* in *Encomiis, Trophais*, &c. *Illustr. & erudit. Viror. in Anglia*—Edit. 1589. p. 50. *Joh. Bale*, at *Supra*, Cent. 9. *Script. Maj. Britan.* num. 31. &c.

56. In the same Century, *John Shepreve* contributed very much to the Restoration of the Study of the Holy Scriptures, and all solid Literature, by his seasonable publication of these useful Pamphlets,

*Summa & Synopsis Novi Testamenti disticis ducentis sexaginta comprehensa*, &c. For to assist the Memories of Novices and Candidates in Divinity, &c. first printed at *Strasburgh* about 1556. in Oct. with some of his serious Epigrams at the end, taken from his *Ludicra* or *Epigram. Juvenilia*, by the care of *John Parkhurst*, &c. He translated also some of *St. Basil's* Tracts, out of Greek into Latin, &c. He writ also, *Vita & Epicedion Johannis Claymondi Presidis Coll. Corp. Chr. MS.* in C. C. C. Library, the beginning of which is, *Tristia quisquis ades*, &c.

*Hippolitus Ovidianæ Phadra respondens*, &c. before which, our Author has a Preface to the Epistle of *Hippolitus* to *Phadra*, contain'd in about 350 long and short Verses, written to one Mr. *Guade*, Chaplain to H. 8. This Preface, with the Book it self, all in the like Verse, was publish'd at *Oxon*, about 1584. in Oct. by *George Etheridge*, a Physician, sometimes Pupil to the said *John Shepreve*, who translated also from Greek into Latin, *Euripides's Hecuba*; and another Tragedy, *Seneca's Hercules Furor*, &c.

of *Latin* into *English* or *Greek*, and not from *Greek* into *Latin*, as the learned *Oxford* - Antiquarian seems to mistake, &c.

*John Shepreve* or *Shepery*, was of *Sagworth* in the Parish of *Rodley* near *Abington* in *Berks*, and was Fellow and Greek Reader in *Corp. Chr. College*, *Oxon.* and succeeded *Robert Wakfeld*, in the *Hebrew* Professorship of the University of *Oxon.* about 1538. Three Years after, he did (with leave from the Chief Members of the University) begin to expound in the publick Schools, the Book of *Genesis* in the *Hebrew* Language, and would have gone forward with the Books that follow, had not Death prevented him, &c. He dy'd at *Agmundesham*, or *Amerham* in *Bucks*, in *July*, 1542. Upon his Death several learned *Oxonians* made Verses in *Greek* and *Latin*, and stuck them on *St. Mary's Church Doors*, whereof Copies were put into the Hands of *Herman Evans*, a Stationer or Bookseller, to be printed, but disappointed, &c. as *George Edrycus* in 1584. had promised to publish our Author *Shepery's* other *Posthumous* pieces, &c. He was thought to have surpass'd *Origen* for Memory, and *Ovid* for Expedition in Versifying; it having been but an ordinary matter with him to compose 100 good Verses every day, at vacant Hours, some of which are extant, as aforesaid, &c. See *Leland's Cygnia Cantio*, Edit. *London*. 1546. qu. Fol. 89. &c.

The foremention'd *John Clymond*, was Born at *Frampton* in *Lincolnshire*, whence he went to the School near to *Magdalen College Great-Gate*, (being then within, and not without the said Gate) *Oxon.* and in 1488. was made perpetual Fellow of the College. At length after having been a great Pluralist and Monopolizer of Benefices, upon the desire of *Richard Fox*, Bp. of *Winchester*, he left his Presidency of *Magdalen College*



College, and was by him made President of that of *Corpus Christi*, when founded by him, *Anno 1516*. which place being of less value than the former, the said Bishop did in recompence, give him the Rich Rectory of *Clyve*, or *Bishop's Clyve* in *Glocestershire*, which he kept to his dying day, which happen'd to be the 19th of *November 1537*. He used to write himself, *Eucharistic servus*, that is, a *Servant of the Blessed Sacrament (of the Lord's Supper)* because in the latter part of his Life (says Doctor *Wood*) he took it every day, &c. which Reason, or because, is but little better than a Blunder in that Reverend Antiquarian; for 'tis no new or extraordinary thing that a *Romish Priest* (such as *Mr. Claymond* was, and continu'd to his dying day) should frequently receive and daily take the Sacrament; since those Priests are oblig'd to say their Mass every day, if not sick, and scarce ever take the Sacrament any other way than from themselves in their own Masses, except Sickness or their Death-Bed, &c. However, 'tis not much to be doubted, but that passionate Devotion of his for the Eucharist-Worship and Adoration, according to the corruption of those times, might have been the cause of styling that College, *Corpus Christi*, or of his being made the first President thereof by its Founder, Bp. *Fox*, who was a noted Zealot for that Eucharist-Worship, &c. *Mr. Claymond* writ a Theological Pamphlet, Intituled, *A Treatise of Repentance*, &c. This is in MS. written with his own Hand, in 4 Sheets in Fol. which I have (says Doctor *Wood*) in my Library of MSS. The beginning of it is, *It is the property and condition of every Wise Man*, &c. This learned first Mr. President of *Corpus*, writ also Latin Notes and Comments upon *Pliny*, *Gellius*, and *Plautus*, besides Latin Letters to *Simon Grinam*, &c. He was bury'd

in the Choir of C. C. College, under that very place where the Rectors of the Choir sing the Psalm, Intituled, *Venite exultemus*, &c. with an Inscription thereon, provided and made by himself, with void spaces left for the Day and Year when he dy'd, to be fill'd up by his Executors or Overseers of his Will, but were never perform'd. \* The Copy of that Inscription you may see in *Hist. & Antiq. Univ. Oxon. Lib. 2. p. 244.* with his Benefactions to *Magdalen, Corp. Christi*, and *Brazenose* Colleges. See also *Mich. Neander's Succinct. Explicat. Orbis Terra*, edit. Lips. 1597. p. 410. and in a piece of *Latin Poetry*, Intituled, *Diacosio-Martyrion* (written by *John White*, Warden of the College, near *Winchester*, afterwards successively Bishop of *Lincoln* and *Winchester*) and Printed at *London*, 1597. qu. fol. 89. where Mr. *Shepery* is said to be *Trium Linguarum peritissimus*, most skilful in *Latin, Greek* and *Hebrew*, &c.

57. One of the most daring Zealots for the *Papish* Church in that Century, was one *John Forest*, who had the Confidence to Publish one of the most Scandalous and Traiterous Libels, that ever cou'd appear, under the Title of

*De Authoritate Ecclesie & Pontificis Maximi*, &c. the beginning of which is this, *Nemo sibi sumat honorem nisi fuerit vocatus à Deo tanquam Aaron*, &c. in which Libel (handed about in *English* and *Latin*) he inveigh'd much against the Pride and Impiety of the King, because that, without any Call, he did not scruple to Intitle himself the Head of the Church of *England*, and to take upon him that which he was not capable of; whereas, if he had thought himself a true Member of the *Catholick* Church, he should have given God thanks that he was so, and to have rested therein, without endeavouring to *rear it to pieces*, &c. which, and the like, Contents  
of

of that Seditious Libel, coming to the Knowledge of certain State-Inquisitors, and at length to the King's Ear, he was condemn'd to Dye; and having some Days allow'd him to make his Peace with God and all Men, he wrote several Letters; whereof some may be seen Printed in *Latin*; such as His Answer to the Letter which *Q. Katherine* sent him, &c. *An Answer to the Letter sent to him by Elizabeth Hammon Maid (of Honour) to the said Queen*, &c. and *An Answer to the Letter of Thomas Abel*, &c.

*John Forest* was a Native, probably, of *Oxford*, when then very Young, enter'd himself of the *Franciscan Order*, at a Convent in *Greenwich*, in *Kent*; and, sometime after, went to Study at the *Grey-Fryars Convent*, in the South Suburbs of *Oxford*; afterwards he became Confessor to *Queen Catherine*, and the 41st Provincial Minister of his Order, in the Place of *Stephen Baron*, Confessor to *King Henry 8.* whose Supremacy in Spirituals as well as Temporals, *Forest* at first Swore to, but afterwards in hearing the Peoples private Confessions, he took upon him to declare to many of the King's Subjects, *That His Majesty was not Supreme Head of the Church*, &c. adding, *That he himself had truly taken the Oath of Regal Supremacy with his outward Man, but his inward Man never consented thereunto.* Soon after, being accus'd of divers Heretical Opinions, he submitted himself to the Punishment of the Church; but his Abjuration being sent to him to be read, he utterly refus'd it; whereupon his Confinement in the Prison, call'd *Newgate*, being made more close, these Verses were wrote on him by a Protestant;

*Forest the Fryar, that obstinate Liar,*

*That willfully will be Dead,*

*Incontinently, the Gospel doth deny,*

*The King to be supreme Head.*



*John Forest* was soon after Hang'd, and Burnt  
 Alive in *Smithfield*, 22 May, 1538. Aged 60. &c.  
 the time he was to suffer, and before he went  
 the Ladder, *Hugh Latimer*, Bishop of *Worcester*,  
 from a Pulpit set up there, near to the Gall  
 Preach a Sermon purposely to move him to Re-  
 tance, but all avail'd nothing; at last *Latimer*  
 ked him, *What State he would dye in?* He answer'd  
 with a loud Voice, *That neither an Angel from Hea-*  
*ven, nor any corporal Punishment should make him*  
*his old Profession, &c.* subjoining, *That seven Years*  
*he (Latimer) durst not have made such a Sermon*  
*his Life, &c.*

The same Year *John Beck* Abbot of *Colche-*  
*Hugh Ferendon* Abbot of *Reading*, *William W.*  
*Abbot of Glassenbury*, with *John Rugg* and *Wm*  
*Onyon*, two Clergymen, suffer'd Death for the  
 seditions Practices, and Libelling the Governm  
 And the Year before, in 1537. three *Franc-*  
*Fryars, Observantins (de Observantia)* viz. *R.*  
*Guardian of the Canterbury Gray-Fryars*, and *A.*  
*Guardianus Richivotensis*, and Fryar *Anthony B.*  
*or Brorbe*, (with thirty two more of their Breth  
*Franciscans*, and nine *Carthusian Monks*, who  
 in Prison) underwent the like condign Punishm  
 for the like Treasonable Sermons and Libels.  
 A large Canting Rehearsal of these, and such  
 Rebellious Libellers, is given by *Franciscus à S.C.*  
 in *Supplemento Historia Provincia Angliae Fra-*  
*Minorum, &c.* edit. Duac. 1671. and *Thomas*  
*chier, or Bourchier, or Boucher*, in *Histor. Ecclesia-*  
*de Martyrio Fratrum Ordinis Minorum, &c.* edit.  
 1582. apud *Johannem Poupy*, viâ *Jacobaeâ. & Ingol-*  
 in 12<sup>o</sup>. An. 1583, &c.

58. Much about the same time, there were  
 more peaceable, and more useful Pamphlets,

he Advancement of Polite Literature, and Learning in general, Publish'd by much honest (than the aforesaid Bigotted Fryars) Gentlemen Scholars, such as Mr. Turpin, Mr. Thynne, Mr. Hoker, and Mr. Lanker; the first writ,

*A Chronicle*, containing matters of his time only: The Author, *Richard Turpin*, was descended from an Ancient Family of his Name, living at *Knaptoft* in *Leicestershire*, (extracted from that of the *Turpins* of *Whitcheſter* in *Northumberland*) who, after some competent time spent in his Regular Studies at *Oxford*, betook himself to serve his King and Country in Warlike Affairs; whereupon his Military Post happen'd to be fixt at *Calais*, (which was then taken to be the chief *English* Barrier) where he dy'd in 1541. (33 H. 8.) and was buried in the Church of *St. Nicholas* there, leaving behind, the Character of a Brave Loyal Gentleman, &c.

Mr. *Thynne*, with much Labour and Ingenuity, collected together, and publish'd, with Notes and Explanations, all the Poetick Pamphlets and Works of *Jeffery Chaucer*, (the Father of *English* Poetry, and Prince of our *English* Poets) many of which were then in *MS.* He Corrected and Printed them altogether in one Volume in *Folio* (not in double Columns as they have been since) and Dedicated them to King *H. 8.* An. 1542. having been partly and imperfectly done several Years before by *William Caxton*; afterwards *John Stow*, the Chronologer, and his Friend *Thomas Speght*, a *Cantabrigian*, with conjoint Notes upon the said *Chaucer's* Poems, publish'd them again in 1597, &c.

*William Thynne*, alias *Borevill*, was, it seems, a *Sapien* Born, and educated among the *Oxonians* for some time; afterwards, betaking himself to Court, became chief Clerk of the Kitchen to King *H. 8.* and

is styl'd by *Erasmus Thynius Aulicus*, (Epist. 14. lib. 15.) one *William Thynne* was also (probably the same) one of the Clerks of the Green Cloth, and Master of the Household to King *H. 8.* and Dy'd 10. Aug. 1546. and was Buried in the Church of *Allhallows Barkin*, in *London*.

Another *William Thynne*, Brother to Sir *John Thynne*, (who was Secretary to the Duke of *Somerset*) after Travelling thro' most parts of *Europe* return'd an accomplish'd Gentleman; and in the 1. *Edw. 6.* Anno 1547. went into *Scotland*, under the Command of *Edward Duke of Somerset*; where, as an *Eques Catafractus* (that is, a Chevalier Arm'd Cap-a-pee) he perform'd excellent Service in the Battle of *Muscleborough*, against the *Scots*; to whom before, *H. 8.* by his Letters Patents, dated 8. of May, 38 of his Reign, Anno 1546. gave the Office of Receiver-General of two Counties in the Marches of *Wales*, commonly call'd *The Earl of March Lands*. At last he gave himself wholly to Devotion and was daily Auditor of Divine Service, in the Abby-Church at *Westminster*. He dy'd 14. *March* An. 1584. and was bury'd in the said Church, opposite to the Door, leading into the Cloister: Over his Grave was soon after erected a Monument of *Alabaster*; and about 100 Years after, was another stately Monument erected near to it, Westward, for *Thomas Thynne*, (vulgarly call'd *Ten of ten Thousand of Langleat*, in *Wilts*, Esq; (descended from Sir *John Thynne* before-mentioned) who was barbarously Murdered in the *Pall-mall*, by a *German*, *Swiss* and *Pole*, on Sunday in the Evening, 12. Feb. 1683. for whom was a large Inscription made, to be Engrav'd on the said Monument; but for certain Passages therein, reflecting on Justice, and I know not what, was not suffered to be put thereon.



Mr. *Hoker*, a learned Clergyman, publish'd several ingenious Pamphlets, such as his *Comedy*, call'd, *Piscator*, or the *Fisher caught*, &c. *An Introduction to Rhetorick*, &c. *Epigrammata varia*, &c. *Poema de vero Crucifixo*, &c. This *John Hoker* was first, a *Demie* or *Semicomoner*, then a Fellow of, and Bachelor of Divinity in, *Magdalen College*; he dy'd about 1544. &c.

*Thomas Lanket* or *Lanquet*, laid the Foundation of a curious Chronicle, consisting of two Parts, reaching from the beginning of the World to the time of our Saviour, and was proceeding with a third Part, but Death preventing the compleating thereof, *Thomas Cooper* of *Magdalen College*, finish'd and intitul'd it, *Lanquet's Chronicle*, Edit. 1559. and 1560. *Lanquet* was not above 24 Years of Age when he compos'd it. He writ also a Pamphlet of the conquest of *Bulloigne*, &c. He dy'd in 1545. (37 H. 8.) &c. See *John Pitts* at *supra*, in *Etat.* 16. num. 967. &c.

39. At the very same time, *Thomas Elyot* laid also the very first Foundation of the Latin Dictionary, at least of any note, ever printed, especially in England; where it was publish'd at *London*, 1541. in fol. under the Title of *Bibliotheca Eliota*, *Elyot's Library*, or Dictionary; which work, the very same *Thomas Cooper* augmented and enriched with 33000 Words and Phrases, besides a fuller account of the true Signification of words; *Calepin's Dictionary* of ten Languages, did not appear, as I take it, before the *Lyon's Edition*, 1586. and his *Latin and Greek Lexicon*, at the same place, in 1562. And *Nizolius's Ciceronian Dictionary*, was not (to my knowledge at least) printed before the *Basle Edition* of 1572. with the Additions of *Celius Secundus Curio*, and his *Latin Apparatus* not much sooner, tho' said to be  
renewed

augmented by *Alexander Scot*, in the Edition at *Lyon*, in 1588. If any of those of *Nizolius* or *Calepin*'s Dictionaries were printed before, those former Editions were neither as valuable nor as early as *Eliot*'s Edition of 1541. However that Chronological point of Honour and Precedency be settled, 'tis not much within the Circuit of my present Province of Pamphlets, which can't well aspire to the Grandeur of Dictionaries; yet our Author, publish'd several others of the Pamphlet-size, such as his

*Banquet of Sapience*, Edit. *Lond.* in 8<sup>o</sup>. &c. *Of the Education of Children*, *Lond.* in qu. &c. *A Defence or Apology for good Women*, &c. *Preservative against the Fear of Death*, &c. *De rebus memorabilibus Angliae*; for the compleating of which, he had read and perus'd many old Monuments of *England*. See in *Roger Ascham*'s Treatise of Archery, in two Books, p. 28. &c. He printed also, *The Castle of Health*, *Lond.* 1541, 1572. 8o. 95. in 8<sup>o</sup>. &c. *The Governor*, in three Parts, *Lond.* 1544. 47. 8o. &c. in 8vo.

He translated out of Latin into English, *St. Cyprian*'s Sermon of the the *Mortality of Man*, print. *Lond.* 1534. in 8vo. And in the same place, Year and Form, he publish'd his Translation of *John Picus Mirandula*'s *Rule of a Christian Life*, &c. But his most celebrated Translation was that from Greek into English, Intituled,

*The Image of Governace*, compil'd of *Arts and Sciences*, by *Emperor Alex. Severus*; Publish'd at *Lond.* in 1549, 1556, 1594, &c. This Pamphlet was originally Publish'd by one *Encolpius*, a *Grecian*, who writ also the Life of that *Alexander Severus*, as *Aelius Lampridius* (one of the Minor Roman Historians Printed together at *Leyden* 1621. p. 319.) relates in these Words, *Refererat Encolpius, quo ille Familiarissime*

*Familiarissime usus est*, &c. whence it also appears, that *Encolpius* was one of the Emperor's intimate Favourites, and consequently might have had the opportunity of Publishing some of the Emperor's Manuscripts, as well as his Life and Sentiments, &c.

But the learned Dr. Hody, in his Book, *De Bibliorum textibus Orientalibus*, &c. edit. Oxon 1705. and in the former Edition of his, *Dissertatio contra Historiam Aristea de 70 Interpret.* ed. Oxon 1685. in 8vo. &c. takes Umbrage at the Evidence of *Encolpius* and the Emperor *Severus*, given in Sir Thomas Elyot's above-said Translation, in favour of the Interpretation of the Old Testament out of Hebrew into Greek, by 72 Jews, as it is related by *Aristeus*, and attested by all the Jewish and Christian Antiquity, viz. *Philo the Jew*, lib. 2. *De Vita Moysis*: *Josephus the Jew*, in his 12th Book, and 2d Chapter of his *Jewish Antiquities*: *Justin the Martyr*, in *Orat. Parant. ad Gent.* *Irenaeus* lib. 3. c. 25. *Clem. Alexandr.* lib. 2. *Strom.* *Tertullian.* *Apologet.* cap. 18: *Eusebius* lib. 12. *De Prepar. Evang.* c. 1. *Hieronym.* *Prefat. in Pentateuch.* & in *Prefat.* 1, & 2. in *Paralippomen.* *Augustin.* l. 18. *De Civit. Dei.* cap. 45, &c. To all these Heathen, Jewish and Christian Vouchers, the late Mr. Hody opposes (after some precarious Arguments and Consequences of his own) one Egyptian Chymist of the Rosacrucian Fraternity, viz. one *Zosimus*, by Name (unknown to the Adepts themselves) whose Manuscript, never yet printed, is said to affirm, that the famous old Greek Bible-Translation was perform'd but by one *Alexandrian Jew*, alone and not by 72, according to the former Evidence of the Roman Emperor and his said Favourite; who are excepted against by Dr. Hody, because Sir Thomas Elyot (being either too Simple or too Knavish) either imposed upon the pub-  
lick



lick, or was impos'd upon, himself, as to the genuineness of the Original of his Translation: For the authenticity of his Chymical MS. he produces no other Voucher than one *Reinesius*, a Gentleman almost as little known as the Chymist *Zosimus* himself; neither does he refer one to any Book of this *Reinesius*, whoever he is. So that upon the whole, the result is this, here stands on one side, Sir *Thomas Eliot*, with the pretended Emperor *Severus* and his Favorite *Encolpius*; on the other hand appears Doctor *Humphrey Hody*, with the pretended Egyptian Chymist *Zosimus* and his friend *Reinesius*; now choose you whether, &c.

Sir *Thomas Eliot*, was Born, as 'tis said, of a Rightly Family in *Suffolk*, and Educated in the *Hall* of *St. Mary the Virgin, Oxon*; whence he went to Travel beyond Sea; and upon his return, being introduc'd into Court, his Majesty conferr'd on him the Honour of Knighthood: Soon after the King sent him abroad in certain Embassies, and particularly to the Emperor *Charles* the 5th, at the very time when his Friend and Crony, Sir *Thomas More* was Beheaded, &c. The truth is (says the *Oxford-Antiquarian*) his learning, in all kind of knowledge, brought much honour to all the Gentry and Nobility of England; but Doctor *Hody* says, he was a credulous and imposing English Physician, &c. for this reason, because that brave old English Knight thwarted his Schismatical Hypothesis, which dissented from the establish'd Sentiments of all the learned Churches in *Christendom*, which did not only call that ancient Greek Translation of the Bible, by the undoubted name of *Septuagint* (for shortness sake) but also unquestionably believ'd it to have been perform'd by the same *Septuagenarian* and *Binary* number (for the Translators are reckon'd

on'd to have been 72 Elders of the Jews:) Besides, our learned Knight must have been as much more renown'd for his Prophetizing Faculty, as he is for his Learning, than our Doctor, if he could have foreseen what Dr. *Hody's* Scheme or Concern would have been in that Point, or that two Learned Heathens should have been more knowing, or have more solid Sentiments, as to the Providential Records of the *Jews*, and the wonderful Preservation or Communication of the holy Scriptures, than our Doctor, &c. yet the matter is not of so great concern as to breed Animosities between their Descendants (tho' indeed the Doctor was the Aggressor,) &c. Nevertheless, it may be reply'd to Dr. *Hody*, what he himself, in the same Book, thought fit to give for Answer to the Erudite *Isaac Vossius*, formerly Canon of *Windsor*, viz. *Homini tam secundo in procudendis, quæ hypothesi suæ inserviant, Commentis, non aliter quam silentio, respondendum censeo*, &c. *Hodius*, *ibid.* pag. 573. In the mean time, Dr. *Hody* should not have forgot that Sir *Thomas Elyat* had several Mannors in *Cambridgeshire*, and one or more in *Hampshire*; and perchance several Impropriations and Patronages &c. This learned Knight was bury'd in the Church of *Carleton* in *Cambridgeshire* (of which County he had been Sheriff) 25 *March*, 1546. He had soon a Monument put over his Grave, &c. he not only favour'd, but also contributed very much to the Reformation of both Learning and Religion, &c.

60. The most renown'd of all the first *English* Protestant Reformers, was *William Tyndale*, who striking the earliest at the Foundation of the Corruptions of the Church of *Rome*, stood the Shock of all the *Popish* Capacities and Abilities, and found it true, by sad experience, that Kings have long

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Arms

Arms (*quis nescit longas Regibus esse manus?*) However, he did not spare his Labour no more than his Blood, in laying solid ground-works for the ensuing Establishment of the *Protestant* Reformation in these Kingdoms, by his indefatigable Preaching, Martyrdom, and the following Religious Tracts and Translations, *viz.*

*A Translation of the New Testament*; finish'd in the Year 1527. in *Germany*, &c. as also, *Of the Five Books of Moses*, &c. This was the first Bible Translation into *English* that ever was made, at least, of any publick Use and Currency. 'Tis observable, for this present purpose, that this *English* Translation was sent over by piece-meals, as they could be Writ, or Printed off, or Bound up; for the greater Secrecy, as well as for the more present Help and Comfort of the blooming Reformation then in *England*; since, otherwise, Secrecy and Security could not be hop'd for against the King's Prohibition of Scripture-Translations in *English*, but by such minute Publications of separate parts of that *English* Translation, &c. as may be further discern'd by the Contents of that King's Injunction, publish'd in *Archbishop Warham's Circular Letter*, &c. whereof the original Instrument is still extant MS. in *Lambeth Library*, attested by Publick Notaries, &c. See the Learned Mr. *Wharton's Auctarium Histor. Dogm. J. Usserii de Scriptur. & Sacr. Vernacul.* cap. 6. pag. 451, 452. and Sir *Henry Spelman's* 2d Volume of *English Synods*, &c. *Fox*, Vol. 1. p. 735. *Usserus ut supra*, cap. 6. pag. 187. &c. Tyndale Publish'd also,

*Protestation touching the Resurrection of the Bodies, and the State of Souls after this Life*, &c. *The Obedience of a Christian Man, and how Christian Rulers ought to Govern.*— Publish'd 1528. Oct. 2. and 1561.  
in



in 8vo. &c. *Fruitful Treatise upon Signs and Sacraments, &c.* The Supper of the Lord, after the true meaning of the 6th of John, and the 11th. of the 1st of Cor. and incidently in the Exposition of the Supper, is confuted the Letter of Sir Thomas More against John Fryth,---written Apr. 5. An. 1533, &c. *Answer to Sir Thomas More's Dialogues.*--- An. 1530 &c. *Two Letters to John Fryth, Prisoner in the Tower, &c.* *The Practtice of Papistical Prelates* --- An. 1530. 'T<sup>h</sup> about the Divorce of H. 8. &c. *Exposition on Mr. William Tracies Will.* Noremberg. 1546. 8vo. &c.

*A Pathway unto the Holy Scriptures, &c.* *Preface to the five Books of Moses call'd Genesis.* --- written in the Year, 1530. Jan. 17. &c. *Prologue, shewing the Use of the Scriptures, &c.* *Prologues to the five Books of Moses, &c.* *Prologue upon the Prophet Jonas; The four Evangelists; Upon the Epistles of St. Paul, the Epistles of St. Peter, and the three Epistles of St. John, &c.* *Certain hard Words expounded in the First, Second, and Fourth Books of Moses, &c.* *The Parable of the wicked Mammon.* ---- Published 1527. May 8. *An Exposition on the 5th, 6th and 7th Chapters of St. Matthew's Gospel, &c.* *Exposition of the first Epistle of St. John.* Publish'd in Sept. 1531, in 8vo. &c.

*William Tyndale*, who is call'd by our two primitive Protestant Historians, *John Fox* and *John Bale*, *The Apostle of England*, was born on the Borders of *Wales*, and study'd in *Magd. Coll. Ox.* thence he went to *Cambridge*, where being well ripen'd in God's Word, he became Tutor to the Children of *Sir John Welch*, a Knight of *Glocestershire*; his Inclination towards the Protestant Reformation being made known, to the Neighbouring Clergy, he was forced to retire towards *London*, where,

where, for the better strengthening himself against the Clergy-Inquisitors, he chang'd his Name *Tyndale* into that of *Hitchins*; and, withal, made a feint to get into *Cuthbert Tonstall*, the Bp. of *London's* Family; but being frustrated of that Subterfuge, and finding no safe retreat in *England*, for to accomplish his truly-reforming Design of Translating the holy Scriptures into his own Country Language, for the eternal Benefit of the Ignorant and the Erroneous, he betook himself into *Germany* and the *Low-Countries*, where he fulfill'd his fore-said Apostolical Purposes of Gospelizing the Poor, and Disciplining the Proud and Slothful, with the condescending Word of God in their own Mother's Tongue; to frustrate these Religious Ends, the King put out a Proclamation, prohibiting the Buying and Reading the said Translation or Translations: Afterwards the King and Council, finding that he was like to promore, very much, the *Protestant* Reformation, if not remov'd out of the way, they sent to the Emperor's Procurator, or Attorney-General at *Brussels*, to have him Seiz'd; whereupon our Author, who was then at *Antwerp*, being snapp'd up by two Catchpoles, appointed by one *Henry Phillips* an *Englishman*, sent thither on purpose to find him out, was, after Examination, sent to Prison, in the Castle of *Elford*, eighteen Miles distant from *Antwerp*; where continuing for some time, he was at length Strangled by the hands of the common Hangman, (notwithstanding great Intercessions were made for him by the *English* Merchants abiding in that Country) and then Burnt, near to the said *Elford* Castle, in 1536. about three Years after *Fryth's* Martyrdom.

*Tyndale* begins one of his Epistles to *John Fryth* under the Name and Figure of *Jacob*, --- Dearly beloved

beloved Jacob, --- Keep you low by the Ground, avoiding high Questions that pass common Capacity; but expound the Law truly, and open the Veil of Moses to Condemn all Flesh. --- Then shall your Preaching be with Power, and not as the Doctrine of Hypocrites. --- Of the Presence of Christ's Body in the Sacrament, meddle as little as you can, that there appear no Division among us. --- I would have the right Use preach'd, and the Presence to be an indifferent thing, till the matter might be reason'd in Peace, at Leisure of both Parts. --- If you be required, shew the Phrases of the Scripture, and let them talk what they will. --- You perceive my Mind; howbeit, if God shew you otherwise, that is free for you to do as he moveth you, &c. See Fox, Vol. 1. *Acts & Mon.* pag. 987, &c. Here we may see an Evangelical Humility in this Apostolical Martyr, William Tyndale, whom Archbishop Usher deservedly styles, *Sanctissimus Dei Martyr.* cap. 6. *De Scriptur. & Sacr. Vernac.* pag. 187.

Yet King H. 8. in order to take the Shortest way with the Dissenters from the Church of England, as by Law Establish'd in his time, concludes with the whole Legislative Power. --- And therefore be it Enacted, Ordain'd and Establish'd, by our said Sovereign Lord the King, the Lords Spiritual and Temporal, the Commons in this present Parliament Assembled, and by the Authority thereof, that all manner of Books of the Old and New Testament, in English, being of the Crafty, False, and Untrue Translation of Tyndale, be clearly and utterly abolish'd, &c. Stat. H. 8. An. 34, and 35. *ejus Regni.* cap. 1. &c.

60 The Learned and Pious Thomas Lupset (who was Secretary to Richard Paice, the King's Ambassador at Venice) Publish'd several small useful Pamphlets, or Treatises, in Latin as well as English; such as,

Epistola



*Epistole variae* ad Edw. Leium, Nisenum & Paynellum, written from C. C. C. in Oxon, as by their Dates it appears. Those to Edward Lee (Archbishop of York) were written in behalf of Erasmus (between whom and the said Lee were learned Bickerings) and are printed in a Book, Intituled, *Epistolæ aliquot eruditorum virorum, ex quibus perspicuum, quanta sit Edwardi Lei virulentia*, Basil 1520. qu. which virulence was against Erasmus, &c. he publish'd also, *Erudite short Notes, In Ciceronis Philippicas*, &c. *Sermones ad clerum*, preach'd mostly at Calais, &c. He

Translated into English out of Greek, St. Chrysostom's Sermon, or Homily, teaching that no Man is hurt but by himself, &c. Sermon of St. Cyprian of the Mortality of Man, &c. The gather'd Councils of Isidore, &c. Picus, Earl of Mirandula his Rules of a Godly Life, &c. which were all 4 printed at London, 1560. in 8<sup>o</sup>.

*A Treatise of Charity*, &c. *An Exhortation to Young Men*, perswading them to walk honestly, &c. *A Treatise teaching how to dye well*, &c. These three little Pamphlets were printed at London, 1546. and 1560. in Oct. &c.

Thomas Lupset, Son of William Lupset, Citizen and Goldsmith of London, by Alice his Wife, was Born in the Parish of St. Mildred in Bread-street, London, (but his Father liv'd in his last days, and dy'd in 1522. in the Parish of St. Vedastus in Cheap) taken into the Care and Protection of Doctor John Colet, and Educated under William Lilye; thence, or sometime after, he went to Paris, where he study'd 4 Years, and in Oxon, in C. C. C. and soon after he succeeded John Clement, in the Rhetorick Lecture of Cardinal Woolsey; two Years before his Death, he was admitted Prebendary of Roscombe,  
in

in the Church of Salisbury, on the Death of *John Fox*, Arch Deacon of Winchester. He dy'd 27 December 1532. aged about 36. and was bury'd in the Church of St *Alphage* or *Elphaghe* within *Cripple-gate*, near *Sion College* in *London*; near to his Grave was the Body of *Alice Lupfer* his Widow bury'd, in 1545. Perchance my Author, Doctor *Wood*, mistook (Widow) instead of Mother; otherwise considering the Sacerdotal Celibacy of his time, he favour'd the Reformation more than is generally thought. I doubt, there's another Sphalma in that curious Byographer, in the same Paraphrase concerning the Translation of the Church of St. *Alphage*, within *Cripple-gate*, to that near to *Sion College*; for that College is but in a manner just within the Gate.

61. The two first principal Revivors of the *Hebrew* and *Oriental Tongues* in *England*, were *Robert Wakfeld* and *Robert Shirwood*, who writ several little Ellays of their Glossological Faculties in that *Oriental Commerce*: For Example,

*Wakfeld's* Pamphlets were, *Oratio de laudibus & utilitate trium Linguarum, Arabica, Chaldaica & Hebraica atque Idiomatibus Hebraicis, quæ in utroque testamento inveniuntur*, printed by *Winand Worde*, in qu. &c. *De Laudibus Agricultura, &c. Epistola ad Thom. Bulleyn Comit. Wilts. Joh. Fisherum, Episcop. Rossens. Rich. Pacum, &c.*

*Paraphrasis in librum Koheleth (quem vulgo Ecclesiasten vocant) succincta, clara atque fidelis*; printed in a Black Character in qu. &c. *Syntagma de Hebræorum Codicum In corruptione*, printed in qu. with *Oratio Oxoniæ habita in Coll. Regio, &c.* In which *Syntagma* are several things against *John Fisher*, Bp. of *Rocheſter*, concerning Matrimony, and the unlawfulness of the King's Marrying with his Brother's Wife, &c.

*Kotser Codicis, quo preter Ecclesie sacrosanctæ Decretum, probatur conjugium cum fratriâ carnaliter cognitâ, illicitum ominino, inhibitum, interdictumque esse, tum naturæ jure, tum jure divino, legeque Evangelicâ atque consuetudine catholicâ Ecclesie Orthodoxæ; printed at London, 1528. in qu. This is the same with his Treatise, Intitul'd by Bale and Pitts, De non du-cenda Fratria, &c.*

Shirewood's Essay of his Hebrew-Skill, was also, *Liber Hebræorum concionatoris, seu Ecclesiasticen, nuper ad veritatem Hebraicam recognitus, cum nonnullis Annotationibus Chaldaicis, & quorundam Rabbīnorum sententiis textus obscuros aliquos literaliter explanantibus Antwerp 1523. qu. dedicated to one John Wehe (whom he call'd Monachorum Decus) Prior of the Monastery of the Benedictins at Coventry.*

Robert Shirewood was Born in the City of Coventry, and study'd at Oxford; thence he went to Louvain, where about 1519. he succeeded Robert Wakfeld in the reading the Hebrew Lecture to the Academians of that place; but he reading there only for a Month, went to other Universities, &c. he is said to have writ also various Sermons still extant, &c. See Balæus, ut supra. Cent. 9. num. 90. &c. He dy'd about 1534. &c.

Robert Wakfeld was a Northern Man Born, and one of the greatest Linguists of his time; after his Studies at home, he went abroad, and Read or Taught the Oriental Tongues at Tubing in Germany, at Paris in France, and at Louvain in Brabant, where he was Hebrew Professor, in the place of one Matthew Adrian, in the Year 1519. but continu'd not above 4 Months there; and then return'd into England, being recommended to the King, by Richard Paice, Dean of St. Paul's; he was made one of the King's Chaplains, and became intimate Friend



Friend of *Thomas Bulleyn*, Earl of *Wilts.* Afterwards upon the intreaty of the University of *Oxon*, made to the King, *Wakfeld* was sent thither, about 1530. and at his first coming, he made a publick Speech in the Hall of the Coll. of King *H. 8.* (since call'd *Christ's-Church*) before the University, and afterwards read publickly the *Hebrew* Lecture there (as his Brother *Thomas Wakfeld* did at *Cambridge*, by the King's Authority, beginning to read there in 1540.) he was further advanc'd by the King to be the Twelfth, or Junior-Canon of his at *Oxon*, founded on the same Site of that of Cardinal *Wolfey*; and in the same Year he was incorporated Batch. of Divinity.

In 1536. when *Wakfeld* saw the King make havock of Religious Houses, he carefully preserv'd divers Books of *Greek* and *Hebrew*, especially those in the Library of *Ramsay-Abby*, which were partly compos'd by *Laurence Holbeach*, a Monk of that place, in the Reign of *Henry 4.* among which, was his *Hebrew* Dictionary, which *Leland*, (in *Collect. Tom. 4. p. 328.*) intimates, that he craftily convey'd away, and for that reason calls him *Polipus*, or *Crafty-Man*, &c. He dy'd at *London*, *Octob. 8.* in the Year 1537, &c. See *Pitsius ut supra, Aetat. 16. num. 957, &c.* Mr. *Wood*, in *Histor. & Antiq. Universitat. Oxon*, lib. 2. p. 38, b. &c.

62. The second *Erasmus* of that 16th Century, was *Ludovicus Vives*, who eminently stretch'd out a helping hand to the Protestant Reformation, by his essaying to set Learning and Vertue in their just Light; to which end, he publish'd a great many learned Pamphlets, viz.

*De ratione Studii Puerilis.* Dedicated, by his Epistle dat. at *Oxon*, *Non. Octob. An. 1523.* To *Katherine Queen of England*; his only Patroness, &c. *De Institutione*

*tutione Femina Christiana*; Written to Katherine Qu. of England, from Bruges, 1523, &c. *Exercitatio Lingue Latine*: Written at Breda, 1538, &c. *De Ratione dicendi*; at Bruges, 1532, &c. *Declamationes Septem.* finish'd at Bruges, 1521, &c. *Pompeius fugiens.* --- Louvain, 1519, &c.

*De Corruptis Artibus*; Written at Bruges, 1531, &c. *De Disputatione*; at Bruges, 1531, &c. *Introductio ad Sapientiam*; at Bruges, 1524, &c. *In Pseudo-Dialecticos*; written at Lovain, 1519, &c. *Fabula de Homine*; written at Lovaine, 1518, &c. *Prelectio in Somnium Scipionis apud Ciceronem*; written at Lovain, 1520, &c. *De Initiis, Sectis, & Laudibus Philosophic*; written at Lovaine, 1518, &c. *De Anima & Vitâ*; at Bruges, 1538, &c. *Satellitium Animi, vel Symbola*; Dedicated to Princess Mary, Daughter of King H. 8. from Bruges, 1524, &c.

*De Concordia & Discordia*, lib. 4. written at Bruges, 1526, &c. *De Communione Rerum ad Germanos Inferiores*; at Bruges, 1535, &c. *De Subventionem Pauperum*; written at Bruges, 1526, &c. *De Consultatione*; finish'd at Oxon, 1523, &c. *In Suetonium Quadam*; finish'd at Lovaine, 1521, &c. *Epistola ad Hen. 8. dat. Oxon. 12 March, 1525, &c.* *Isocratis Oratio ad Nicoclem, Lat.* Dedicated to Cardinal Wolsey, by his Epistle, dated at Oxon, 15 Decemb. 1523, &c.

*De Tempore quo natus est Christus*; written at Lovain, 1518, &c. *De Passione Christi Meditatio*; at Bruges, 1529, &c. *De Sudore Jesu Christi, Sacrum diurnum*; written at Bruges, 1529, &c. *Jesu Christi Triumphus*; wrote at Paris, in Apr. 1514, &c. *Veritas fucata, seu in Triumphum Praelecto*; written at Lovaine, 1519, &c. *Virginis Deiparae Oratio*; at Lovaine, 1518, &c. *Exercitationes Animi in Deum*; at Antwerp, 1535, &c. *Preces & Meditationes Diurna*, at Bruges, 1535, &c. Joh. an.

*Johan. Ludovic. Vives*, was born at *Velencia*, in *Spain*, and study'd at *Paris* and *Lovaine*; he help'd *Erasmus* in collecting his *Adagies*, and correcting some others of his *Writings*, &c. On the 4th of *July* in 1517. he was made (being then at *Lovaine*) one of the first *Fellows* of *Corpus Christi* College, in *Oxford*, by the *Founder* thereof: Then he was invited into *England* by *Cardinal Wolsey*, (as it seems) in 1523, and coming to *Oxon* in *Aug.* or *Sept.* did read the said *Cardinal's* *Lecture* of *Humanity* in the *Hall* of the said *College*, and that of the *Civil Law*, before the *Members* of the *University*; where the whole *Court* came to be *Auditors*, by way of a *Visit*. Afterwards he return'd to *Bruges* in *Flanders*, where, about that time, he took to him a *Wife*; but the next Year, viz. in *March*, 1524, he came to *Oxon* again, and continu'd his *Lectures*, and was constituted *Tutor*, for the *Latin Tongue*, to the *Young Lady Mary*, *Daughter* of *King Henry 8.* He died at *Bruges*, about 1544. and was *Bury'd* in the *Church* of *St. Donantius* there. His fore-mentioned *Writings* were mostly printed together, in two *Tomes*, at *Basil*, 1555. See more of him in *Brian Twyn. Apol.* l. 3. §. 210. *Bibliothec. Hispan. Vetus*, &c. edit. jussu & expensis *Eminen. & Reverendiss. Domini D. Josephi Saenz, Cardinal. de Aguirre*, in *Fol. Rom.* 1696, &c.

63. One of the most considerable of all the factious *Clergy* in *King H. 8th's* time, was *Edward Powel*, who publish'd several seditious *Pamphlets* in favour of the old *Popish Usurpation*, against the *Primary Foundation* of the ensuing *Protestant Establishment*; such was his *Rebellious Libel*, superscrib'd,

*Propugnaculum summi Sacerdotii Evangelici ac  
Septenarii Sacramentorum, adversus Martinum Lutherum,  
Fratrem fumosum & Wiclefistum insignem.*



*Lond. 1523. qu. and another Libel intituled, De non dissolvendo Henrici Regis cum Catherina Matrimonio, &c.*

This *Edward Powel* was born of *Brittish Blood*, within the Principality of *Wales*, and became Fellow of *Oriel College*, and Rector of *Bledon*, in the Diocese of *Wells*. In 1508. he, by the Favour of *Edm. Audley*, Bishop of *Sarum*, was collated to the Prebendship of *Bedmyster* and *Radelyve*, having been a little before admitted Prebend of *Lyme* and *Halstock*, in the same Church. At length, for his Denial of the King's Supremacy over the Church of *England*, he was committed to Prison, and having receiv'd Sentence to Dye, was, on the 30th of *July*, in 1540. Hang'd, Drawn and Quarter'd, in *Smithfield*, near *London*, with *Thomas Abel*, and *Rich. Fetherston*, guilty of the same Crime. This *Dr. Powel* bestow'd 30*l.* about the Time when he was Licensed to proceed, for the making of a double Roof, with Painting, gilded Knots, and Lead, for the Congregation-House, which is now the upper Room in *St. Mary's Church-Yard*, joining on the North-side to the Chancel of *St. Mary's Church*.

*Thomas Abel*, or *Able*, and *Richard Fetherston*, writ each of them a Libel against the King's Divorce, and against the King's Supremacy, and were Executed as abovesaid, &c. Also one *Ridley*, another Canonist, of Counsel with the Queen, writ against the Divorce, and the King's Supremacy; but he had the good Luck to escape due Punishment, &c. But *Fetherston* was only a Lay-Canonist, and not in Holy Orders, no more than *Clement Philpot*, who was executed the same Year, for the same seditious Libelling of the Government, &c. there were but few more of the secular Priests, or Clergymen, that suffer'd in that Reign for the like Crime, viz. *John Hall*,  
John

*John Rugg, William Onyon* and *John Lark*, who with *Powel* and *Abel*, make but six of all the Factious Clergy under King *H. 8.* that were put to Death for the aforesaid Popish Crimes, of spreading Factious and Rebellious Pamphlets, against the abovementioned Legislative Sanctions of the Crown-Supremacy, &c. all the rest of the Clergy conform'd, at least outwardly, to the Publick Regulation and Reformation, then begun, and regularly set on foot by the Supreme Lay-Power. And of all the Bishops, there was but one (*viz. John Fisher*, Bishop of *Rocheſter*) that resisted or suffer'd. So likewise, of so many Thousands of the Regulars of Religious Orders then in *England*, all submitted, at least exteriorly, except three Abbots, and four Monks, and about eighteen or nineteen *Carthusians*, and about six or seven *Grey Fryars*, that suffer'd Death for the aforesaid *Romish Catholick* Crimes; and about thirty two *Franciscans*, and nine *Carthusians*, that dy'd in Prison for the like Rebellious Practices; and not above twenty of the Laity were put to Death Juridically, for denying the Lawfulness of the King's Divorce, or his Supremacy; except those that were catch'd in overt Acts of Rebellion, &c. This is the largest Account that *Popish Sanders* gives of his *Romish* Rebellious Martyrs under King *H. 8.* and 'tis well known, that old *Nic. Sanders* was never found Guilty in his seditious Pamphlets of ever using Substraction (but often Multiplication) in such-like Calculations of his *Popish* Martyrs, Confessors or Virgins; of which last he reckons but one, and she a Nun, *viz. Anne* (as he Christens her, tho' others call her *Elizabeth*) *Barton*, whom the *Catholicks* call, *The Holy Maid of Kent*, &c. He adds indeed one Widow-Martyr, *viz. Margaret*, Countess of *Salisbury*, Cardinal *Pool's* Mother,

Mother, &c. as may be seen in *Nicholas Sanders's* Seditious Pamphlet, *De schismate Anglicano, &c.* Edit. Colon. 1585. 8°. where Fol. 96. a. he remarks that the foresaid *Powell, Abel* and *Fetherston*, were drag'd to Execution, with three Protestant Martyrs, viz. *Rob. Barnes, Thomas Gerrard* and *William Jerome* (formerly Popish Priests) and ty'd upon the Sledge, a Papist and a Protestant in front, two and two together, being two very disparate and antipathetick Companions, was a very ridiculous Scence of Cruelty, even worst than Death it self (says he): But the case was the harder upon the Protestant Martyrs (who suffer'd for a point of Gospel, against Transubstantiation, &c.) but the Popish Criminals were executed for a point of Policy, in resisting the Laws of the Land, made by King and Parliament, in things of meer Discipline and outward Government, but not in matters of secret Thought or Belief, and private Worship, or reading of the Bible, as it was in the case of the Protestant Martyrs, who suffer'd for what no power upon Earth was to controul.

64. The first that printed any Tracts of the Common Law of *England*, especially of his own, was Sir *Anthony Fitzherberd*: For the two Latin Treatises of the Laws and Customs of *England*, writ by *Ranulphus* (or *Ralph*) *de Glanville* and *Henry de Bracton* (whereof the first was Chief Justice of *England*, and the other a Judge in the Reign of *Henry the 2d*, about *An. Dom. 1160.*) and *Britton's* Ancient Tract of the Law, as well as *Fleta's* Commentary upon the English Law, and Sir *Ralph de Hengham* (Lord Chief Justice to *Edward the 1st*, about 1280.) his two Sums, commonly call'd *Hengham Magna*, and *Hengham Parva*, and the little Anonymous Law-Pamphlet, *Fet Assavoir*, as also Sir  
John



( III )

*John Fortescue* (Lord Chief Justice, and after Lord Chancellor to King *H. 6.* about 1437.) his Juridical Pamphlet, *De Laudibus Legum Angliae*, &c. were scarce any of them all printed (no more than the 11 Volumes of the Year-Books) before the beginning of King *James* the first's Reign, as I take it, or at the soonest they were not printed till long after Sir *Anthony Fitzherbert* had printed all his Juridical Treatises, as well as Law-Pamphlets; such as his Edition of

*Magna Charta, cum diversis aliis statutis*, Lond. 1519. in 12<sup>o</sup>. *Of the Diversity of Courts—compil'd*, 21 *H. 8.* as Sir *Edward Coke*, in his Reports Vol. 10. in the *Proem.* is of Opinion, &c. *Of the Surveying of Lands*. Lond. 1567. &c. A Pamphlet of *Husbandry*, very profitable and necessary for all Persons, &c. *Office and Authority of Justices of Peace, Sheriffs, Bailiffs, Escheators, Constables, Coroners, &c.* Edit. Lond. 1547. and 63. qu. and enlarg'd by *Richard Crompton*, Esq; Lond. 1583. qu.

But the first printed was his Grand Abridgment of the Common Law, contain'd in the Year-Books and other Books of Law, Readings and Records, Lond. 1516. and 1565. in Fol. afterwards in qu. divided into several Parts or Volumes, from which Abridgment and others, *Richard Belew* of *Lincoln's-Inn*, did collect Cases adjudged in the Reign of King *Richard* the 2d, &c. And his next larger Book is, *Natura Brevium Novel.* printed at Lond. 26 *H. 8.* and afterwards several times in Oct. and qu. corrected and revised, with a Table added by *William Rastal*, printed also several times in French, in Oct. &c. The same is also translated into *English*, and hath added thereunto the Authorities in Law, and some other Cases and Notes, &c. All these are well known to the common Lawyers, &c.

Anthony

*Anthony Fitzherbert* was Born of (being the Son of *Ralph Fitzherbert, Esq;*) and descended from an Ancient Family living at *Norbury* in *Derbyshire*; after his Academical and Law-Studies, he was constituted Serjeant at Law, 18 Nov. 2 H. 8. An. 1510. and six Years after, was made one of the King's Serjeants and Knighted; and in 1522. was made one of the Justices of the Common Pleas, and not of the King's Bench, as *Sir William Dugdale* intimates in *Chronica Scr.* at the end of *Orig. Jurid. &c.* He dy'd in the Summer time (before *August*) in 1538. (30 H. 8.) and was bury'd in the Church of *Norbury*, before mention'd; where soon after, a Blew Marble Stone was laid over his Grave, with an Inscription thereon, which is still remaining. His Name and Posterity are yet, as I conceive, living at *Norbury*, *Tissington* and *Somersal* in *Derbyshire*, and elsewhere, &c.

This great Lawyer became a mortal Enemy to that Ambidexter Clergyman, Cardinal *Woolsey*, especially after that encroaching Ecclesiastick undertook the management of the great Seal, in quality of High Chancellor of *England*, and had intrench'd upon the common Law and Courts of Justice, under pretence of Reforming them, but in reality, to enrich himself, and exalt the Church above the State, &c. 'Tis true, the Popish Clergy did all along here, as well as elsewhere, forward and intrude themselves into the management of the Government and State-Affairs, and were ever Nibbling at the Helm, and concerning themselves in Political matters: But with what success, the perpetual Slavery and reveted Bondage (that Naturally flow'd from thence) of the Popish Government in all Countries to what the call the Church and Clergy, do read out aloud melancholly, yet  
cautionary

cautionary Lessons to all their Neighbouring States and Kingdoms that enjoy the true Protestant Liberty and Property.

One of the greatest, tho' dismal Advantages, the Popish Clergy reap from their being employ'd in State-concerns, is, that thereby they render their respective Countries and Nations Reformation-proof and Unrelentable to any redress or even attempt to reform any of their Church-corruptions or State-abuses. The second dire Advantage, the Pope and his Catholick Clergy gather infallibly from concerning themselves, in all Political Matters they can be any ways employ'd in, is, the Securing to themselves not only the Legislative, but also the Executive Power of Swaying the Sword of Persecution against all, whom they shall think fit to call *Hereticks, Schismaticks, Enemies to the Church*, or any other odious Name, that shall render People the most Obnoxious to their unscriptural and unwarrantable Inquisitions and Persecutions. There be a great many more dreadful Consequences, that overflow and even overthrow Popish Countries, which permit the Clergy to practise in State-affairs, or publick Employments, that turn to so many dangerous Advantages of their Ecclesiasticks, which the Romish Clergy do too often tell themselves with pleasure, &c.

But least the Prophane or Irreligious should take an opportunity, from such Criticisms, to lash some of the Protestant Clergy (as have been too too often done of late) upon the backs of Roman Catholick Churchmen, tho' they must take care how they come there, the famous Lord *Clarendon*, whom the most Reverend and most Learned Clergymen of the Church of *England* seldom or never appeal from, will be a seasonable Umpire in that debate between Law-



yers and Clergymen of all sorts for State employments who with a great deal of Christian Wisdom, settles those Juridical and Ecclesiastical Pleadings and Demurrers in these Sage and Amicable Sentiments: *It cannot be deny'd* (says that great Chancellor, in his unparallel'd History, Vol. 1. p. 241. of the Folio Edition) *that the peevish Spirit of some Clergymen have taken great pains to alienate that Profession (of Common Law) from them and others, as unskilfully (finding that in former times, when the Religion of the State was a vital part of its Policy, many Churchmen were employ'd eminently in the Civil Government of the Kingdom) imputed their wanting those Ornaments their Predecessors wore, to the Power and Prevalency of the Lawyers—thence arose their (the Clergymen, Spoken of before) bold and unwarrantable opposing and protesting against Prohibitions and other proceedings at Law, on the behalf of Ecclesiastical Courts--- as the Archbishop (of Canterbury, Doctor Laud,) prevailed with the King to direct, that half the Masters of the Chancery should be always Civil Lawyers---- all which was a great mistake----* p. 242. *the Ecclesiastical Courts worst than those of Common Law from the Clergymen's own Confession----* The particulars abovementioned were, I confess, to vulgar minds, great provocations and temptations to revenge; and therefore I do not at all wonder that in the great herd of Common Lawyers, many pragmatical Spirits, &c. This latter part only of the Quotation, being fairly and fully set down in the Reverend Mr. Elsieb's Essay, &c. p. 17, 18. &c. and being not much to my present purpose, no more than the former part of it was to his, I refer the reader to that Ingenious Essay of his: But to go on with what the Lord Clarendon has, proper to decide the cause between Sir Anthony Fitzherbert and Cardinal Wolsey, the foresaid Lord declares in another place  
of

of the said Volume, viz. p. 75. *Laud* made one  
of the Commissioners of the Treasury and Revenue,  
which he had reason to be sorry for, because it  
engag'd him in civil Business and matters of State,  
wherein he had little Experience, and which he  
had hitherto avoided,---p. 76. *Juxon*, Bishop of  
*London*, made Lord Treasurer, a Man so unknown,  
that his Name was scarce heard of in the King-  
dom, who had been within two Years before, but  
a private Chaplain to the King and the President  
of a Poor College (*St. John's*) in *Oxford*. This  
inflam'd more Men than were angry before, and  
no doubt did not only sharpen the edge of Envy  
and Malice against the Archbishop (who was the  
known Architect of this new Fabrick) but most  
unjustly indispos'd many towards the Church it  
self, which they look'd upon as the Gulf ready to  
swallow all the great Offices, there being others  
in view of that Robe (of the Clergy) who were  
ambitious enough to expect the rest,----p. 74.  
*Williams* Bishop of *Lincoln*, generally unacceptable  
whilst he held that Office of the Keeper of the  
Great Seal,-----p. 79. *Laud* exceedingly pro-  
vok'd or underwent the Envy and Reproach and  
Malice of Men of all Qualities and Conditions,  
who agreed in nothing else, from the time of his  
being Commissioner of the Treasury especially--  
and (the Star-Chamber) sharpen'd many Men's  
humours against the Bishops, before they had any  
ill intention towards the Church,---p. 83. the pro-  
moting so many Bishops to be of the Privy-Coun-  
cil and to sit in the Courts of Justice, occasion'd or  
help'd forward the *Scotch* troubles---p. 85. some of  
the said Cannons desin'd and determin'd such an  
unlimited power and Prerogative to be in the King  
&c. There have not been ever since above three or

four Clergymen at most, posted in high State-employments; but whether with any better success than the foremention'd, time will discover: But 'tis not much doubted, &c.

But to return to our great Primitive Lawyer, Sir *Anthony Fitzherbert*, 'twas he that drew up the attainder in 28 Articles, against the said Cardinal *Wolfey*, who doubtless had been stamp'd with the French Coin, by a deeper impression than that of Mr. *Pym*'s, of whom the forecited eminent Chancellor, Lord *Clarendon*, Hist. Vol. 1. p. 220. thus observes, --- *The French Ambassador enflam'd those humours, out of which the publick Calamities were bred,--- Mr. Pym briw'd by him with 5000 l.* And yet the same noble Historian assures us, *ibid.* p. 183. that Mr. *Pym* and Mr. *Hollis* were for the Church, and only *Fiennes* and *Vane Jun.* against it, in the House of Commons,---p. 184.---The Earls of *Bedford* and *Essex* were good Church of *England*-men, &c. he means they were so in the beginning of those (never enough expiated) Barbarities, &c. However, the unsatiable Cardinal *Wolfey* deserv'd the fate of the poor *Scotch* Bishops, who had but innocently dabld a little in State-affairs, yet as the said impartial Historian observes, *ibid.* p. 87. *some of the Scotch Bishops renounc'd their Function, and became ordinary Presbyters, as soon as they saw the current of the time, &c.*

*Thomas Littleton*, the famous Judge of the Common Pleas, in *Edward* the 4th's Reign, his little Tract of *Tenures*, was forgot in the beginning of this Number 64, to be put amongst the original Law-Books, which was not printed, I think, before 1604. in French and English, &c.

65. Bishop *Longland* was the most Eloquent Preacher of those Days, both in *Latin* and *English*, and was the first that endeavour'd to bring Predica-  
tions



tions upon particular Texts of Scripture, into a regular Body of Sermons, and further'd very much the Reformation, then on foot, as well as the hereafter mention'd, Archbishop Lee; most of his Latin and English Sermons were first printed Pamphlet-wise, and they were afterwards compil'd together into a Volume or two, viz.

*Declamatio (five Concio) coram Reverendiss in Christo Patribus, Domino, D. Thom. Rom. Ecclesie Presbytero Cardinali Eborac. Archiepiscopo, &c. & Laurentio Cardinali, sedis Apostolicae de Latere quoq; Legato, principio Visitationis Ordinis S. Benedicti apud Westmonasterium inita, 10 Jan. 1519. in Genesis 18. Descendam & videbo, &c. CONCIO habita coram eruditiss. Oxonia Academia Auditorio, in jaciendo Collegii Cardinalis Fundamento, An. 1525. in Proverb. 9. Sapientia edificavit sibi domum, &c. CONCIO habita coram celeberrimo conventu, tum Archiepiscoporum, cum Episcoporum, cateraq; multitudinis, in Occidentalis canobii (Westminster) Sanctuario, 27 Nov. 1527. in Psalm 101. Tu exurgens Domine misereberis Sion, &c. These three Latin Sermons were printed at London, in Fol. by Richard Pynson, the King's Printer, and Dedicated by the Author to Dr. Warham Archbishop of Canterbury, &c.*

*Quinq; Sermones sextis Quadragesima feriis, habiti coram R. H. 8. An. 1517. Prima, in Ezech. 18. Anima quae peccaverit, ipsa morietur, &c. Reliqui in Matth. 21. Regnum Dei dabitur genti facienti fructus ejus, &c. Printed by the same Printer, Richard Pynson, and by their Author dedicated to Richard Kedermyster, Abbot of Winchcomb, &c. all the said Sermons are in one Vol. in Fol. but not said when Printed.*

*Expositio concionalis Psalmi sexti, An. 1518, &c. Expositio Concionalis secundi Psalmi Penitentialis, coram*  
Regia

*Regiâ Majestati* An. 1519. this is Psalm 31, &c.  
*Conciones Expositive in tertium Psalmum Penitent. co-*  
*ram R. Majestate,* An. 1520. this is Psalm 37, &c.  
*Conciones Expos. in 50 Psal. Penit. coram Rege,* An.  
 1521, and 1522, &c.

All which Expositions and Sermons were, ex-  
 cept the first, Printed together in *Fol.* by *Richard*  
*Redman*, 1532. They were most of them Preach'd  
 in English by *Dr. Longland*, and Translated into  
 Latin by *Thomas Key* of *All-Souls Coll. Oxon.* He  
 publish'd besides, in English, his Sermon Preach'd  
 before the King, on *Good-Fryday*, on *Heb. 13. 10,*  
*11, 12, 13.* Lond. 1538. *qu.* A Copy of which you  
 may see in *Fox's Book of, The Acts and Mon. of*  
*the Church,* &c.

*John Longland* was born at *Henley in Oxfordshire*,  
 and became Fellow of *Magd. Coll. Oxon.* and Prin-  
 cipal of *Magdal. Hall*, in 1505. In 1510 (2 H. 8.)  
 he was admitted to the Reading of the Sentences,  
 and in the Year after, he proceeded in Divinity,  
 that is, made D. of D. In 1514. he was made  
 Dean of *Salisbury*, and in 1519, had a Canonry of  
*Windsor*, at which time, for his excellent way of  
 Preaching, the King made him his Confessor, and  
 Bishop of *Lincoln*, and Lord Almoner. Being con-  
 secrated Bishop of the said See, *May 5. 1521.* had  
 Restitution made him of the Temporalities belong-  
 ing thereunto, 26 of *July* following, by virtue of  
 his Patent of Peerage, &c. In 1528, or thereabouts,  
 he was the first Person, of any account, that men-  
 tion'd a Divorce to the King, to be between him  
 and his Queen *Katherine*, and ever after took all  
 occasions to forward it. In 1532, he was Elected  
 Chancellor of the University of *Oxford*, which he  
 kept to his dying Day. The venerable House of  
 Regents, and Non-Regents, us'd to compare him  
 to

to *Joseph* the Patriarch, and commended his Religion and Doctrine, &c. as you may see in *Mr. Wood, &c.* In the second Year of his Chancellorship, the University of *Oxford* pass'd a Sentence, in order to the Expelling or Rejecting the Pope's Authority from *England*, dated 24 July, 1534. As two Years before his Chancellorship, the same University pass'd also its Sentence, or Opinion, for the Divorce between King *Hen. 8.* and Queen *Katherine*, dated 8 Apr. 1530. both which Sentences contain little more than two *Programma's*. This Dr. *Longland* dy'd, 7 May, 1547. His Bowels were bury'd in the Church of *Wooburne*, in *Bedfordshire*, (where he dy'd) his Heart in the Cathedral of *Lincoln*, and his Body in the Chapel of *Eaton College*, near *Windsor*, of which, probably, he had been Fellow. Over his Grave was a Marble-Stone, soon after laid, with an Inscription thereon, whereof a Copy is Printed in *Hist. Antiq. Univ. Oxon.* lib. 2. p. 193. b. 194. a, &c. In the Cathedral Church at *Lincoln*, near to the South-Door (but somewhat Westward) was a fair Tomb of Marble, in the Form of an Altar, built in an Arch in the Wall, for the said Bishop *Longland*; on the Freeze, above the same, is this Inscription, *Longa terra mensura ejus, Dominus dedit.* He gave divers Books to *Magdalen College-Library*, some to that of *Oriel*, and others to the Students of *Durham* (now *Trinity*) College in *Oxon*. He gave also the second Bell at *Wooburn*, of fine Metal, Silver Found, which was always afterwards call'd, *Bishop Longland's Bell*. He built an Alms-House at *Henley*, Southward of the Chancel, wherein, at present, but seven Persons live, and have Weekly but Six-Pence a piece for their Allowance, and is govern'd by the Corporation there.



66. There was, in the Beginning of King H. 8th's Reign, some obscure Persons, remarkable for a certain sort of odd Pamphlets, such as *Compendium divini Amoris*, &c. edit. Par. 1513. 8vo. this Book is said to have been Printed elsewhere before that time; and certain, *Epistola ad Solitarios*, &c. written by the same Author, nam'd *John Perceval*, a *Carthusian* Monk, who is suppos'd to have dy'd about 1512.

*Officium Simonis Angli*, &c. the beginning of which is, *Simon Pater Inclutus*, &c. This *Simon* was one *Simon Stock*, a *Carmelite* Fryar, the first of his Profession that took any Degree in the University of *Oxford*, &c. but the Publisher of that Pamphlet, was, one *Robert Bale*, Junior, who was Prior of the *Carmes*, or *White-Fryers*, at *Burnham*, in *Norfolk*: He publish'd also other Pamphlets, such as, *Annales perbreves Ordinis Carmelitarum*, &c. the beginning of which is, *Anno Mundi*, 3042. *Helias Theob.* &c. *Historia Heliae Prophetae*, &c. several Sermons which went from hand to hand, as *Baleus* (who was of the same Order, before he turn'd Protestant) says, ut *supr.* Cent. 11. num. 59, &c.

*Course of Sermons for the whole Year*, preach'd to the People, &c. *Lectiones in Theologia*, &c. *Disputationes Variæ*, &c. which poor Pamphlets were Penn'd by one *William Galeon*, a *Norfolk* Man, of the Order of the *Austin* Hermits, who dy'd about 1508. at *Lynn-Regis*, and was bury'd there in the Church of the Hermits of *St. Austin*, &c. See *Joseph Pamphilus* Bishop of *Segui*, in *Chron. Ord. Eremit.* edit. Rom. 1581. qu.

*Sermones ex. D. Paulo*, &c. *Divisiones Thematum*, &c. *A Course of Sermons for the Year*, &c. These Preaching-Pamphlets were publish'd by *John Sowle*, a *Carme* of *London*, a great Admirer, and Preacher,  
up

up of the Doctrine of St. Paul, and therefore much valu'd and honour'd by Dr. Coler, the Learned and Religious Dean of St. Pauls, &c. He dy'd about 1509. and was bury'd among the Carmes, commonly call'd the White-Fryers, in their Convent near Fleetstreet, in the Suburbs of London, &c.

*De Rebus Ecclesie Cath. S. S. Trinit. Dublin, &c.* This Manuscript-Pamphlet was usually call'd, *The White-Book*, or *Obital-Book* of that Church, &c. It was first writ by Thomas Fich, who was a Canon Regular, and Sub-Prior of the Cathedral Church of the Holy Trinity in Dublin, where he dy'd about 1517. (9 H. 8.) that MS. is reserv'd as a great Rarity in the Library of Trinity College, near Dublin, &c.

*Enchiridion Fidei. edit. 1509. Epistola diversa ad Jo. Camersium, &c.* These Pamphlets were publish'd by Mauritius de Portu, alias, O-Fichely, call'd by some, *The Flower of the World*, was born in the County of Cork, near Baltimore, and became a Grey Fryar, and study'd in the Franciscan Convent, in the South Suburbs of Oxon; whence he went to Padua and Rome, where he was made Archbishop of Tuam in Ireland, in 1506. whither returning, he dy'd at Galloway, about 1513. The Year before he had been present at the two first Sessions of the Council of Lateran, &c. He publish'd also some larger Books, as his, *Dictionarium Sacra Scriptura Universis concionatoribus apprime utile & necessarium. Ed. Ven. 1603. Fol.* It reaches but to the Word, *Extinguere*, at the latter end of the Letter E, &c. And his *Epithemata in Insigne Formalitatum Opus de mente Doctoris subtilis, &c. Ven. 1514. Fol. &c.* See in Thadæus Dowling's *Annales Hibernie, &c.*

*Tractatus de Predestinatione dei, &c. Quodlibeta varia, &c. Bina Commentaria super. 4. libros senten-*

*tiarum*, &c. These were Idle and Ignorant School-Divinity-Pamphlets, written by one *John Marley*, of the Order of the Preaching, or Dominican Fryars, commonly call'd the *Black Fryars*, who study'd in their College in the South-Subburbs of *Oxon*, &c. He dy'd about 1520. &c.

67. There was ne'er a better read Divine, or a more thorough-pac'd Scholar of all King *H. 8.*'s Prelates, than Doctor *Lee*, who besides his bulky Comments in *Univerſum Pentateuchum Moysi*, in Latin, whercof ſee more in *Roger Aſcham's* Epistles, lib. 2. in Epist. *Cuidam amico Eboracensi*, &c. he writ ſeveral Theological Pamphlets; as for example, *Annotationum libri duo*; alter in *Annotationes prioris editionis Novi Testam. D. Erasmi*; alter in *Annot. Posterioris editionis ejusdem. edit. Lovanii, 1520.* in quarto; where also, in the ſame Year, he publish'd, 4 more Divinity Pamphlets upon the ſame Debate with *Erasmus*, viz. *Index Annotationum prioris libri*, &c. *Epistola Noncupatoria ad Desid. Erasmus*, &c. *Epistola Apologetica, quæ respondet Erasmi Epistolæ*, &c. *Apologia contra quorundam Calumnias*, &c. Besides his *Epicedia Clarorum Virorum*, &c. *Epistole Sexcenta* &c. writ at different times and places, &c.

68. *Edward Lee*, Son of *Richard Lee*, of *Lee-magna* in *Kent*, Esq; (Son of *Richard Lee* Knight, sometime twice Lord-Mayor of the City of *London*) was born in *Kent*, at *Lee*, beforementioned, and ſent betimes to *Magdalen College, Oxon*, about 1499. Sometime after he was made Chaplain and Almoner to King *H. 8.* who employ'd him in ſeveral Embassies, particularly in that to the Emperor, with *Sir Francis Pointz*, and in another with the Lord *Marley* and *Sir Wm. Hufsey*, into *Germany*, to *Don Ferdinando*, Duke of *Austria*, with the Order of the Garter, *An. 1523.* and in a third with *Seokesley* Bishop



Bishop of London, and Thomas Earl of Wilts, to the Pope at Bononia, about the intricate matter of Divorce with Qu. Katherine, An. 1529. about which time he was created D. of D. at Bononia in Italy, or at Louvain in his return home, and incorporas such in Oxon, 1531. and in the same Year was made Archbishop of York, where he dy'd 13 Sept. 1544. aged 62, and was bury'd in the middle of the South Ile, above the Choir of the Cathedral Church there. Over the Grave, as there is a little Inscription to continue his Memory at that place; so in the Windows of the Founder's Chamber at Magdalen College, Oxon, (over the great Gate leading into the Quadrangle) are these two Verses set up under his Arms, (impal'd by those of the See of York) by Dr. Laur. Humphrey, An. 1566.

*Unus erat Leyus velut inter sydera Phœbus,  
Sic vicit socios temporis ipse sui.*

In the said Windows Dr. Humphrey caus'd to be put up the Arms of all such Bishops as had been educated in Magd. Coll. even to his time, An. 1566. I have seen (says my Author, the accurate Oxford Historiographer) several Letters, writ by this Dr. Lee to King H. 8. and in one he wonders that, That the Pope's Supremacy should be a cause for Martyrdom; and that Fisher Bishop of Rochester, should dye in Defence of it, when in other matters of Faith and Errors against the same, he hath dissembled, and hath not been content with such as have Written against them, for the Favour he bare to the Party in whose Books they were found, &c. wherein he hints at Fisher's partial favouring of Erasmus rather than him, notwithstanding Erasmus's Arianism, and other dangerous positions which Dr. Lee had writ against, and which Fisher durst not maintain,

tho' he (as well as most of the other Scholars of that Age, tho' otherwise ever so zealous to the contrary Tenets) would not disencourage *Erasmus* in his other applauded Endeavours of restoring solid Literature into *Europe*, wherein he was look'd upon as one of the most eminent and undaunted Agents and Instruments.

That was the principal Consideration of *Erasmus's* faring so well, and coming off so Scot-free with all those Offences which he gave to all Religions and Professions, as well as those Personal ones, which most States and Conditions had liberally conferr'd upon them by his Satyrical Lashes, and other Sarcasms, whereof *Luther*, and others, highly complain'd; and that was also the Reason why our *Dr. Lee* was commonly said not to have been a Match for him, as to Schollarship; but as to the Cause, none of the learned Christians pretended to vindicate *Erasmus*, especially as to his *Arian Sphalmatas* and disputing occasions he gave the Learned and the Curious thereupon, not without some danger to the very Foundation of Christianity, notwithstanding his avouchments to the contrary, and his professing he only did it, or said it for the further Improvement of learned Disputes, and critical Studies; but when he had put Students and Disputants together by the Ears, it continu'd no longer a laughing matter, and the Jest being spoil'd, it grew out of his power to allay the Heat of Parties, which he had rais'd, and which afterwards refus'd him for a Moderator of their Disputes, &c. See *Erasmus* in *l. 3. de Liber Arbitr.* and in *Spong. Advers. Hutten. & Epist. 11. lib. 16. lib. ad Fratr. Germ. Infer.*

As that famous Retriever of polite Literature, *Erasmus*, unfortunately gave some Encouragement  
(tho'

(tho' unwittingly and unwillingly, in all probability) to the Revival of *Arianism*, in the beginning of the 16th Century, in the commencement of this 8th, and in the latter end of the last Century; the like unlucky Terms, and indiscreet Expressions contriv'd upon different Views, by two Divines of the Church of *Rome*, and as many of the *Protestant* Religion, each of the Pairs being of the first magnitude in their respective Communions, viz. *Daniel Huetius*, a *French* Bishop, *Dionysius Petavius*, a *French* Jesuit, Mr. *Jurieu*, a *French* Minister, and Dr. *Bull*, an *English* Prelate. The first published about 1667 all *Origen's* Works that could by any means be gather'd together out of the best MSS. and adorn'd them with Preliminary Dissertations, and intersper'd with erudite Notes, Comments and Observations; and after all that learned Parade deliver'd him up at once to the *Arians*, for a profess'd Teacher and Maintainer of *Antinicean Arianism*, as the true Doctrine of *Origen's* primitive Christianity, but withal owns and proves him to be the first Broacher of most of the ensuing Heresies, and as such, with his Works, deservedly condemn'd by several Synods, Imperial Edicts, and Papal Decrees, and with conjoint Force, unanimous Consent, and the universal Tradition of all the Orthodox Fathers, and Ecclesiastical Writers, ever since. *Petavius*, in his elaborate Work of *Dogmata Theologica*, (edit. An. 1700. in Fol. 6 Vol.) attainted not only *Origen's* wonder-working Scholar Gregory the *Thaumaturg*, with *Precarianisme*, and charg'd most of the Fathers of those first three Centuries with want of a clear Understanding, or at least, of a clear Explaining of the Sacred Mysteries of the Holy Trinity and Incarnation, which he pretended, were not fully declar'd and decided before



before the Council of Nice. About the same time the zealous French Protestant Minister; Mr. Jurieu, join'd also with Petavius, and Huetius's Notions, but upon quite different grounds; for the cunning Jesuit's aim was to gain a point of Proof thereby, for the exorbitant Power and Infallibility of his Romish Church and Councils, in parallel cases, to declare, if not define, new Articles of Faith; but the honest Protestant Minister's Intention was, only to give a seasonable Diversion to his indefatigable and implacable Adversary, the famous Bishop of Meaux; who had charg'd the Protestants with considerable Variations in their frequent Alterations of their Confessions of Faith.

But the Learn'd Dr. Bull, of the Church of England, and late Bishop of St. David's, in his *Defensio Fidelitatis Nicenae, ex Scriptis quae extant Cathol. Doctor. qui intra 3. prima Christi secula flor. in 8vo, Oxon, 1685, and 1688.* And in his *Judicium Ecclesiae Catholicae trium primorum seculorum de necessitate credendi quod D. N. Jesus Christus sit verus Deus, &c. in 8. Amstelodam, 1697, &c.* steps in between the former Antagonists; and bravely cut the Gordian-Knot, and split the Difference, without abandoning primitive Christian Antiquity, as well as without exposing the Protestant Cause in general, and as to Mr. Jurieu's *Sphalma* in particular. And further made good the Title of his forementioned erudite Books, to all intents and purposes, against Sandius and Episcopius, who were two of the most learned Arians, or Socinians, that ever yet appeared, tho' two more Modern English Arians may outvie the t'other couple in Assurance; wherein they unquestionably may assure themselves never to be outdone; and, at the same time, our excellent British Bishop confutes, with equal Success another pair,  
of

of equal eminency in another Communion, viz. the abovesaid *Daniel Huetius*, and *Dionysius Petavius*, the late Luminaries of the *Gallican Church*; yet our *English Church-Champion*, *Dr. Bull*, was so unfortunate as to give himself a Stab or two, even after he had disarm'd his Adversaries; for by approving and making use of that dangerous Term, *Subordination*, in explaining the eternal Filiation of the Divinity of our Saviour, he seems to have resigned up at once to the *Socinian* and *Arian Confederates*, the Forts and Barriers of the Orthodox grand Alliance, which he had so bravely Defended before; but the learned *Dr. Edwards* soon wrested them again out of those Heterodox Hands, in his late *Seasonable Supplement*; and the late pious *Mr. Nelson*, in *Bishop Bull's Life*, gives that unlucky Word, *Subordination*, with its consequential Expressions and Defences, the Best Orthodox Explanation, that that offensive Innovation was capable of, and then leaves it to the Reader's Discretion; intimating thereby, that it was scarce Defensible: But the worst on't is, that our Bishop was the first of the Orthodox that ever made use of that Word in that Mysterious Sense; especially since he had no necessity of Fighting the Prize over again, when he had so eminently shar'd in the Orthodox Victory; and much less was there any occasion of trying his Skill, or Experiments, with his own Party of Christian Orthodoxy, &c. But the best Apology that I have seen, is what that Learned Prelate concludes withal, in his foremention'd unlucky Essay, *De Subordinatione Filii, in Defens. fidei Nicæn. §. 4. pag. 256.* — *Utinam verò hic tandem utriusq; ex Augustissimi Misterii reverentia, à trilevis Scholasticis abstineretur atq; Ecclesia Catholica sententiam quæ statuit, Filium, Deum esse de Deo, Deum*  
verum

*verum de Deo vero, sancta Fidei simplicitate amplecteremur omnes, &c.*

But it will be much harder to find an Apology for another Gentleman of the English Clergy, who, tho' of an Inferior Class and Character to the abovemention'd *British* Prelate, is so considerable, that the modern *Socinians* and *Arians* may take a more than ordinary advantage and encouragement from what he thought it became him to publish in his *Orthodoxy* of an English Clergyman, p. 11. *There was, says that Reverend Clergyman, a time indeed, when Synesius a learned Layman, was dispensed with, for believing the Resurrection; and some Primitive uninform'd Christians, as Justin Martyr tells us, for the believing the Divinity of the Son of God: But our Superiors will in time consider, whether that was an imitable example; more especially, in this Heterodox and Contagious Age.* How smooth soever this period may seem to flow, as to the English politeness of Style, yet 'tis very uncouth and unaccurate, as to the present Constitution of English Orthodoxy: Dispensations ever sounded harsh to Protestant Ears, even in points of Discipline; but such as were never heard of before, nor ever laid claim to by any Church or Power upon Earth, as to the fundamental Articles of Faith and Religion, must needs grate hard upon the Doctrinal Orgau of Religious Orthodoxy. 'Tis true, most of the first Reformers suppos'd, and took it for granted, beyond all proof, that the *Roman Pontif*, upon some such pretended Dispensations, as these, grounded his dispensing Power of repealing many Old, Material, Doctrinal and Ecclesiastical Points, as well as creating several new considerable matters of Faith and Discipline; and the ensuing separation thereupon, was thought more than sufficiently justify'd thereby,



by, yet I can't think such an Orthodox Preacher ever intended to furnish either *Romans* or *Arians* with such bright Additional Arms, (as the Primitive Pattern and Example of some of the first Christians, must necessarily be taken to be) for to fight their Prizes of such pretended Dispensations withal: Neither, on the other hand, can I presume, but that the dangerous Consequences of allowing such Dispensations, in any Acceptation whatsoever, to have ever been invested, either actively or passively, in Primitive Christians, to deny the Divinity of Christ and the Resurrection of the Dead, must of necessity have occur'd to such a Zealous and Circumspect Gentleman, as our Orthodox Preacher has shew'd himself to be, on several such like Polemick occasions; whether it was that by such an obliging Condescension, he might think to shorten disputes and gain upon his Adversaries, and so complement them out of their Heresies, as well as Cajole his Brethren the Orthodox out of their unseasonable stiffness, and their oftentimes forc'd Explications or Salvo's of some ancient Passages, he himself can best account for: However he is pleas'd to make those accounts up, 'tis demonstrable, he has committed, in granting those Liberal Dispensations of his own Imaginations, several unaccountable Errors.

(1.) The word it self, *Dispensation*, in all its English as well as Latin Acceptations, whether Jocular or Serious, Naturally, Essentially, and Properly implies a Permission, or Liberty or Consent of, or from, some Authority, either real, pretended or suppos'd, to be given, receiv'd or taken, for to render some Action or Omission, either warrantable or reasonable, &c. None of these Acceptations can possibly, without absurdity or impiety, be

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apply'd

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apply'd to the foresaid Dispensations to deny  
Divinity of Christ, and Resurrection of the De  
&c. (2.) Those Dispensations must according  
have been deriv'd from God, or the Church Tea  
ers or Believers, either Singularly or Plurally,  
from Publick or Private Revelation or Inspirati  
or from every respective Person himself, &c.  
none of these can be assign'd or prov'd, &c. (3.) S  
sius, as a Layman, never was so uneasy, as to de  
any such Dispensation that was so unknown to th  
Primitive times; but if there ever was then  
such a *Chymera* as a Dispensation, 'twas for,  
upon his being made a Bishop, &c. (4.) T  
*Photius* in *Biblioth. t. mema* 62. seems to be of o  
nion, that *Synesius* did not believe the Resurrec  
before he was made a Bishop, and that he expres  
as much in his 105 *Epistle*: Yet the accurate *P  
vius* and *Dr. Cave*, shew, beyond all doubt,  
*Synesius* does not deny the Resurrection in  
*Epistle* now extant, however it was in *Phor*  
time: But not a word of any Dispensation  
ever dreamt of by any Body, before our Ortho  
Preacher gave that dangerous handle to  
*Deists*, &c. (5.) *Synesius* in the foresaid *Epi*  
says only of that Article of the Resurrection,  
it was *ἱερῶτι & ἀπόρρητο*, a certain, sacred, and  
expressible thing, and not to be discours'd of by  
of those of *ἑτέροις ἑξῆς*, of a different Comple  
and Habit, not inur'd to understand, or exp  
sacred Mysteries; and does not hint the lea  
any Dispensation or even Indulgence he ever  
or desir'd to have, for any Unbelief of his; but  
willing to offer that, as an humble excuse of  
unworthyness of accepting of that holy and l  
rious Character of a Bishop. (6.) *Synesius* in  
same *Epistle* brings other excuses for his shun

the sacred burthen of Episcopacy, such as his  
 given to Gaming and Hunting; but not a  
 of any Dispensation for not believing the  
 pensable Christian Fundamentals, &c. (7.)  
 us writes the foresaid Letter to the Clergy  
 (λαϊκός) of his Diocessan City, to acquaint  
 Patriarch, *Theophilus*, what they saw, or knew  
 (ἤκουον) of those abovemention'd customs of his,  
 to be addicted to Gaming, Hunting, Mathe-  
 cks, Platonick Philosophy, Averlion to ex-  
 the unutterable Truths of Faith to the Peo-  
 after the common way, &c.) or of his Stu-  
 s and Lay-methods of Living and Discoursing,  
 then if he persist in his Resolution of ordain-  
 him Bishop, with all those Anticlerical Habits,  
 could submit to it; but then again, says *Synesius*,  
 it the Patriarch think afterwards to destitute or depose  
 ἐκ ἀποβολῆς, &c. *Synes. Epist. 105. sub fin. p.*  
*250. Edit. Par. 1640.*) or turn me out of the Quire  
 of the Priests (ἱερὸν, *ibid.*) in case I should  
 in my old habits or former course of Life. Here is  
 room for any Dispensation, or even Toleran-  
 and Indulgence; his former Course, without  
 accusation, having been his own chief and self-  
 lution; his present lay being upon the level  
 treaty of agreement; his future Conduct being  
 v'd to his own judgment, &c. (8.) *Primitive*  
*form'd Christians*, can scarce be excus'd from a  
 der, as well as an Error; the English and  
 e, if any, must be thus; principal or first  
 istians, without being taught enough to be  
 istians, or without hearing, or sufficiently being  
 rm'd what makes a Christian, or without the  
 n and essential part of a Christian, or Christi-  
 in name but not in reality, or in short, pre-  
 led and feigned Christians, that is, some Jews



and *Heathens*, that seem'd to favour a little the Christians, inclin'd and tender (as *G. Fox* and *J. Bunyan* are apt to determine it according to the Form of Sound Words) towards the Christian Philosophy, as they then call'd it, and who would now and then, and Perchance pretty frequently stand by, or look in, or go to the Christian Churches and Meetings; as those in the Gospel, who are said to have follow'd Christ afar off, for good natur'd Curiosity sake, &c. such indeed were those that *Justin* the Martyr speaks of in our debate, and were so far indulg'd and tolerated as to be admitted now and then into Christian Assemblies, as has been hinted at already. But what's this to the approving of Dispensations given to misinform'd or half-instructed Christian beginners, or new Converts, or Catechumenical Hearers or Catechistical Learners, or only bare Spectators of Christianity, for to invest them with the Power or Patent, whereby they could pretend to be excused, or exempted from believing the very first Principles and Fundamentals of Faith, and yet nevertheless to have the right of enjoying the privileges and advantages of Christianity as if they were real Christians to all intents and purposes; for the prerogative and effect of Dispensations pretend to nothing less, &c. (9.) Our Orthodox Preacher says, *Justin* the Martyr tells us, that those foremention'd Primitive Christians were dispens'd withal from believing the Divinity of Christ: This is certainly an Error, if not worse, or at least a supine Negligence, in not considering the passage it self, or in reading those who have confuted and solv'd that Objection over and over; such as the foremention'd Bishop *Bull*, *ut supr. cap. ult. & cap. 7. S. 6. p. 72. De aliquibus Christianis Arianizantibus sive Ebionitis*, &c. *Justin* the Martyr's passage lies in his

his Dialogue with *Trypho the Jew*, p. 267. Ed. Par. 1636. where he calls those that took Christ to be meer Man, *τις ἀπὸ τῶ ἡμετέρων γένους*, some of our kind, &c. And those that believe the Resurrection of the Flesh, he calls *ὀρθόδοξοι καὶ πάντα ἡγοῦνται*, that is, Orthodox Christians in all things, &c. p. 307. *ibid.* and in p. 264. says, That a Jew, who observes the *Mosaic* and *Legal* Ceremonies, if he believes in Christ, may be Sav'd, provided he does not endeavour to Proselyte any of the Gentiles into his Opinion, &c. And the same Primitive Christian Martyr further observes, that many of the Jewish Converts to Christianity were afraid to confess Christ or the Messiah, lest they should suffer Persecution of those, who being acted with the Fury of the Impostor Spirit, never desisted from Prosecuting and Executing those to Death, who profess'd the Name of Christians, &c. Those be the only passages in that Holy Father, that can give the least Shadow to that Notion of some Primitive Christians that deny'd the Divinity of Christ, without the least Syllable of their being dispens'd with or allow'd so to do by any Permission or Consent, either obtain'd or suppos'd, from any Christian Church or Authority whatsoever, &c.

(10.) Besides, the word, *Dispensation*, can by no means be apply'd to matters of Faith, especially the Fundamental part thereof; and consequently it is not to be taken as Synonymous, or the same with Indulgence or Toleration; for the English Language can't bear in any Propriety of Speech, no more than the English Constitution in any legal sense with such like Expressions, as, the Dissenters being dispens'd withal from going to the National Church, or for their setting up separate and respective Meetings of their own, or that the Penal Laws

against *Jews* or *Papists* are dispenc'd withal, tho' not Persecuted, or that *Arians*, *Socinians*, *Atheists* or *Deists*, may be dispenc'd with from Believing, or Acknowledging a Deity, the Providence of God, his Divine Attributes, or the holy Trinity, the Incarnation of the Son of God, as equal to his Father, the Divine Inspiration and Infallibility of the Holy Scriptures, and such-like Dispensations, of the same Exorbitancy with those for the Denying of the Resurrection of the Flesh, and the Divinity of Christ; for, when the Legislative Power enacts any thing contrary, or out of the common Course of Laws, Customs, Prescriptions, Claims or Pretensions, tho' it be but Provisionally, or *ad Tempus*, it can't properly be call'd a Dispensation, but rather a new real Law, for as long as it lasts; so when the Executive Power graciously omits some Penal, or Prerogative-Prosecutions, it is not term'd a Dispensation, but, at most, a Suspension, or rather a Forbearance *ad Libitum*, till the respective Laws are order'd to be put in Execution; tho' in King *James* the 2d's Declaration for Liberty of Conscience, 'tis call'd *Royal Dispensations*, and *Gracious Indulgence*, &c. dat. 4 April 1687, and 4 May 1688. but that Dispensing Power had been declar'd Illegal in Parliament, in the Year 1662. and 1672. for this reason, because the King could not dispense with Laws, without an Act of Parliament. Accordingly long before, the Parliament in 15 of *Richard* the 2d, did give the King power to dispence (*may make such sufferance*) with the Statute of *Provisors*, about the Collating and Presenting to Bishopricks and Benefices, for a limited time, &c. *K. Charles* the 2d. in his Speech, 18 Febr. 1662, calls it, *A Power of Indulgence*, &c. And in the ensuing Act concerning his Majesty's Power in Ecclesiastical Affairs,



Affairs, 'tis styl'd Tolerating and Permitting, and Licence or Dispensation, &c. In the same Act 'tis said, *To whom this Indulgence is to be dispenc'd, &c.* in which sense the Word, *Dispensation*, is often made use of by the *Dissenters*, who speak much of the Gospel-Dispensation, and of the Dispensation of the old and new Covenant, &c. And in the same intendment, the famous *Bernard* of the 12th Century, Publish'd a Book, intituled, *De Præcepto & Dispensatione*; but that is all over *de la basse Latinité*: But to go on with our *English* Constitution, the House of Commons, in their Petition and Address to his Majesty, 14 Febr. 1672. do inform his Majesty, 'That Penal Statutes, in matters Ecclesiastical, cannot be suspended but by Act of Parliament, &c. yet nevertheless the Act of Toleration, or Indulgence, for the *Protestant Dissenters*, cannot properly or legally be call'd a Dispensation-Act; tho' the Words Sufferance, Permission, Licence or Dispensation, may be once or twice made use of, in an Act or two to the same purpose; but those Expressions be almost quite out of date, in the *English* as well as in the Legal Stile, for the Word Dispensation, especially being of an odious sound and tendency, for its notorious Papal Abuses, and therefore scarce ever now us'd in a good sense in *Westminster-Hall*, and seldom in *Doctors-Commons*. (11.) However, Dispensations are never applicable in any Tongue or Sense, to the ever-indispensable matters of Faith, as our Orthodox Preacher abus'd it (unless perchance in an odious and negative Meaning) who seems to glory in his generous Concessions to his Adversary's Objection, tho' he might have turn'd the Point of the Argument against his Antagonist, were he ever so little more curious or forward as to consult the Quotation; for elsewhere

also he chose rather to swelter under the Weight of the learned Mr. Selden's Authority (*Orthod. Sermon* 7. 17.) than to cast an Eye upon his *Table-Talk*, where he would have found that Mr. Selden made wholly for him. So 'tis not so much to be wondred, that he gave up *Justin* and *Synesius* to his Adversary, with such large Dispensations in things so utterly indispensable, and drew upon his own head, not only the ponderous Authority of two of the most sincere and solid Writers of all Christian Antiquity, but also rendred himself answerable for the unanswerable *Arian* Patterns, given by those first Christian Proselytes, with the unavoidable consequential Influences, of being warrantably copy'd after; by the more modern Christian Imitation, especially if our Superiors will, upon mature consideration, be as inclinable as our Orthodox Preacher plainly appears he would be, were he not afraid that the Degeneracy of the Age would easily lead People to take an Ill, (that is, deny the Godhead of the Father, as well as that of the Son and Holy Ghost) if he should openly grant that fatal Inch for the further imitating the Chymical Example of those primitive pretended Christians, who were it seems dispens'd withal, (by they know not whom) and exempted from believing the Divinity of Christ, and the Resurrection of the Flesh, &c. (12.) The dire Effects of harbouring such notions of Dispensations of that dreadful kind, may be seen in the speedy Root it took in their unguarded Author, our Orthodox Preacher, who indulges further all his Brethren the Clergy, as well as himself, so far, as to leave it at his or their Discretion, whether he or they will abandon their or his Clerical Functions or otherwise: *We were then, (at our Ordination, says our Orthodox Preacher) and*  
*are*

still at Liberty, if anything offend us, to retire from it. The Truth on't is, this is a piece of Ecclesiastical Liberty and Property always practis'd, by some Clergymen, with a reasonable Dispensation of their own, and in particular by one formerly of the great Pillars of English Clergy-Orthodoxy, Bp. Sanderson, who in the case of the Liturgy, pag. 169. and says, *A Dispensation is a suspending of the Obligation (using the Common-Prayer, or Liburgy) for a time, in respect of the proper and particular Intention of the giver, and the Liberty of the Subject upon just occasions.*—We take it for granted, that the thing is done (laying aside the Common-Prayer-Book, which has been enjoy'd by Law) is not, in its own nature, and only Evil, but rather in this state of Affairs practically necessary to lay it (the Common-Prayer) aside, &c. Which case of Conscience he more effectually resolv'd by his own Deed than Words; for, if I mistake not, both he and Bishop Gauden occasionally conform'd all Oliver's time, and were, after the Restoration, rewarded with Bishopricks. That Occasional Conformity, in those that have good Luck of adapting the Primitive inherent Dispensation of inamissible Orthodoxy, was not look'd upon as always Heterodoxy, but oftentimes occasionally and Graciously dispens'd withal; and indeed, with far more reason than those Primitive Christians of our Orthodox Preacher's setting up: for to dispence with the Law of God, which is an Article of Faith, such as that of the Divinity of Christ, and that of the Resurrection of the Dead certainly is, can never be Lawful, nor suppos'd to be Dispensable or Practicable, upon any account or circumstance whatsoever, and consequently not be conceiv'd as feasible in those Prime and Virgin-Ages of Christianity, &c. (13.) Our Or-



thodox Preacher not only recommends to the  
 further Consideration of our Superiors, whether  
 may not imitate and follow that Primitive  
 tern and Early Example of those original Chr  
 ans that were dispenc'd withal, for believing  
 Resurrection, and the Divinity of the Son of G  
 he recommends it, I say also, with a visible  
 judger of the Affirmative, or at least, with the  
 difference of an implicit Faith, as being, *in utra*  
*Paratus*; but the Bias leaning still to the Ari  
 zing Point of imitating the formentioned Pri  
 tive Semi-Christians, he also extends that  
 pening Faculty to the making of new Exem  
 pations of his own, as well as to the Imitatio  
 old pretended Precedents: Thus our Ortho  
 Preacher dispences with himself for not calling  
 King, Head of the Church in his Dominions  
 being a very *improper Name*, as he will have it,  
 which was taken away by a gracious Explicat  
 As if Injunctions or Explications (if intended  
 do) could take away Terms and Titles ratify  
 Acts of Parliament (*Orthod. Serm.*) p. 7. and ibi  
 13. there is the oddest Expression that ev  
 Read or Heard of, *viz. when by the Impositio*  
*the Bishops Hands we received the Gift of the*  
*Ghost.* There may be indeed some modern Ent  
 asts that come up pretty near to that presump  
 Phrase; but that Orthodox Preacher is the  
 Churchman that ever dispenc'd with it in a  
 sonal Application to himself and others pr  
 at the same time, especially in a Sermon, as I

' no Ecclesiastical Law or Canon in the 13th or 14th  
 ' Century, directing the use of the Words, *Receive*  
 ' *the Holy Ghost*, &c. in ordaining a Priest, but the  
 ' use of them did, by degrees, obtain in the Course  
 ' of that time, and the Words were inserted in the  
 ' Rituals, or Pontificals of the Church of *Rome*, before  
 ' the Council of *Trent*, &c. All sorts of Ordinations  
 pretended to a kind of a Descent and Effluxion,  
 or Effusion of a holy Spirit from Above, especially  
 of the Jewish and Mahometan Priests, as is certify'd  
 by that Treasury of the most abstruse Secrets, and  
 recondite Antiquities, Mr. Selden, in his *Eutychio*  
*Agyptio*, edit. Lond. 1642. pag. 21. *Internus Ordina-*  
*tionis effectus habebatur eis ejusmodi, ut Spiritus (nam*  
*tum Judei, ut videre est passim in eorum Commenta-*  
*riis, tum Mahomedani, quod scimus non solum ex Avi-*  
*cenna sed ex ipso Alcarano, Spiritum Sanctum eodem*  
*nomine cum Christianis, sed diversa notione agnoscunt)*  
*ut Spiritus, inquam, Sanctus super Ordinatos quiesceret.*  
 — nam Judeis iidem fere ipsi Theologi sui & Juris-  
 consulti, &c. 'Tis true, the Jews and Mahometans  
 look'd upon their Holy Ghost as a Creature, in  
 the Arian sense; however, an Orthodox English  
 Clergyman should have always before his Eyes that  
 Caution touching his Holy Function, prepared  
 and exhibited by the Convocation, *An. Dum. 1606.*  
 in Bishop Overall's Convocation-Book, edit. Lond.  
 1690. pag. 290. lib. 3. cap. 5. ' We must needs con-  
 ' fess (say they) that it hath been the manner of  
 ' Divines, from the Apostles times almost, to mag-  
 ' nify and extol the Worthiness and Excellency of  
 ' their own Calling, &c. Our Orthodox Preacher  
 would do well to consider also what the said Bp.  
 Overall, and the foresaid Convocation, and Doctor  
 Cumber, in his *Companion to the Temple*, edit. Lond.  
 3d. Ed. *An. 1688.* part 1. §. 18. pag. 133. and Overall

*ibid.* ut *supr.* pag. 100, 101, &c. deliver concerning the three Creeds, made use of in the *English* Liturgy; for he seems, by the same way of Dispensation, to speak of the History of the Creeds, without taking any great heed to any *English* Clergyman's Orthodoxy; if the aforesaid Bp. *Overall*, with the Convocation of 1606, and Dr. *Comber* (to whom he often appeals in his Marginal Quotation of his said Visitation-Sermon, of an *English* Clergyman's Orthodoxy) be competent Judges, &c.

Return we now to Archbishop *Lee*, whose zealous Opposition to *Erasmus's* unlucky Slips, tending occasionally to the Revival of the *Arian* Blasphemy (term'd so by the Orthodox of all Ages, and even by *Socinus* himself, as has been shewn before) occasion'd this necessary Digression; wherein may be seen the like Occasional Advantages towards the resitting and refining of *Arianism* in this Age, by some Antecessary Debates, and unguarded Passages of six or seven Divines, not much inferior to the great *Erasmus*, viz. *Huetius*, *Petauinus*, *Jurieu*, and Bp. *Bull*, to whom was added an *English* Divine of the second or third Class: Our modern *Arians* plum'd also upon the unnecessary Heats of two *English* Doctors, of the first Magnitude, viz. Dr. *Sherlock*, and Dr. *South*: To these may be subjoin'd another Divine of the *English* Clergy, viz. Mr. *Nye*, who appear'd sometime ago against the *Socinians*, but with such a singularity of Opinion, that he gave no small occasion to be suspected by the strict Orthodox, and a proportionable Refreshment to our Modern *Arians*; tho' he writ an erudite Pamphlet against Mr. *Toland's* *Aminion*, and another very lately against Dr. *Clark*, as I take it; for I had but a bare sight of that Pamphlet



Pamphlet, it being presently subducted from the Publick Perusal; but I have a very accurate Pamphlet by me, written by a Presbyter of the Church of England, in 1697. intitol'd, *The Fathers Vindicated, &c.* wherein he sets forth that *M. N.* writ a Book, inscrib'd, *The Judgment of the Fathers concerning the Trinity, against Dr. Bull;* in which *M. N.* makes *Justin* the Martyr the Father of the Orthodox, or rather the first Innovator, as he will have it, because he first set up the Doctrine of the Trinity, and of the Godhead of *Jesus Christ, &c.* *M. N.* further avers, that all Protestants agree, that about the Year 150, the Doctrine of the Church began to be corrupted; and that the Christians were call'd *Nazareans, Mineans, Ebionits, Corinthians* and *Allagians;* all which visionary Assertions are solidly confuted by the said Presbyter of the Church of England, &c. Some few Years ago there appear'd an Amphibious Treatise in French, under this Title, *Apologie du Systeme des Saints Peres sur la Trinite contre les Tropolatres & les Sociniens, ou les deux Nouvelles Heresies, d' Etienne Nye, & Jean le Clerc, Protestants Refugtes, dans la Repouse du M. l' Abbe Faydit, au Livre du R. Pere Hugo, Chanoine Regulier de l' Ordre de Premonstre. A. Nancy. 1702.* This hardy French Author makes the Famous Mr. Le Clerc to pass for a Socinian, who however gave some Offence to the Orthodox, as he did Encouragement to the Unitarians: He has but a Word or two against Mr. Nye, who had Writ against the Socinians, and said, *That the chief Cause of their Errors, was that they were grossly Ignorant of Aristotle's Philosophy:* To which Mr. Faydit only answers, *That Mr. Nye's Visionary Notion contains a great deal of matter of Laughter:* And further says not, tho' he had honour'd him with a primary Place, in the *Frontis-*

piece of his Book, as one of his principal Adversaries to be confuted, &c. The main scope of Mr. *Faydit* is to shew that Scholastick Divinity, and *Aristotle's* Philosophy have been the chief Causes of all the Errors about the Trinity: Whatever was the Cause of his manifold Errors, of a very frenzied Size, 'tis certain he afforded a great deal of Assistance, such as it was, to the modern *Arians*. He had writ before a Treatise, call'd, *Les éclaircissements sur la Doctrine, & l'Histoire Ecclesiastique des deux premieres Siecles*, &c. He publish'd also in the Year 1699. *Alteration du Dogme Theologique par la Philosophie d'Aristote, ou fausses Idées des Scholastiques, sur les matieres de la Religion.* tom. 1. *Traite de la Trinite*, &c. This was answer'd by Father *Hugo*, a Regular Premonstrenian Prebendary, or Canon Regular, in 1699. at *Luxemburg*, who also reply'd to his Apology, &c. Printed at *Paris*, in the same Year 1702. wherein that poor old Father *Hugo* also can't forbear (by a certain fatality that attends, of late, even the Orthodox, upon that tremendous Subject) to extend his Curiosity too far towards the *Arian* Camp; whence a stragling Party surprizing him, made him deliver up the important Fort of Apostolick Orthodoxy, in *St. John's* first Epistle, chap. 3. vers. 7. and thereupon props up the Arguments that pretend to make out its supposititious Intrusion, and slights the Answers of the Orthodox thereunto; but withal, out of his bounden Duty of Obedience to his Superior Officers, professes, that he believes that Verse to be genuine, according to the Resolution taken in that great Council of War, held by order of the Generalissimo, or Captain-General, Mr. *Pope*. Some very inconsiderable Persons have dar'd to attain (for the like unhappy slips of this nature to- ward

wards *Arianism*, or *Deism*, or *Socinianism*) no less Constellations of our *British* Constitution, than the late most renown'd Archbishop *Tillotson*, and Bp. *Burnet*; the first was attack'd by a Pamphlet, intitled, *The Charge of Socinianism against Dr. Tillotson, consider'd, &c.* which was suppos'd to be written by *Dr. Monroe*, a *Scotch* Jacobite-Divine, Printed in the Year 1696. tho' his Countryman, charges also Bp. *Burnet* with the same Heterodoxy; yet 'tis but by the by; whether out of respect to his Country, or out of Ambition to encounter in chief, the greatest Man, or otherwise, 'tis not known; unless 'twas by concert with his Superiour Officer, *Dr. H--ks*, who chose rather to single out Bp. *Burnet*, and place him in the Front of a Pamphlet, styl'd, *Some Discourses upon Dr. Burnet, and Dr. Tillotson, occasion'd by the late Funeral Sermon of the former upon the latter.* Printed in the same Year, 1696. with the former Libel, which plac'd *Tillotson* in the Front, and *Burnet* in the Rear, as 'tis on the contrary, in the latter Libel.\* Tho' no Man of Temper and Impartiality can offer to say, that those ill-natur'd Attraiters were made out, yet it can't be well deny'd, but those two great Episcopal Defuncts, out of too eager a desire, perchance to gain the greatest Persons of Dignity and Quality over to the most substantial part of Religion and Vertue, did endeavour too much to familiarize and cloath mysterious Truths of Christianity with the Politest Conceptions, and Choicest Terms of the best *English* Pens, as well as with the most Penetrating Ideas of the most refin'd State-Conversation, and Church-Decency; besides a Positive and Magisterial Air, that it seems to carry with it in all their Writings, rather positive Orders than attractive Arguments, and a coercive Surprise than a persuasive



five Conviction. These Surmises against the Church-Accuracy of those two great Prelates are not to be so much wondred at, since the long reigning Orthodoxy of great Bishop *Stillingfleet* could not escape the Criticisms of some of the very same Party, upon the very same Subject of the Trinity, and, in all probability, for the very same fundamental Reason, because they all three struck in so very early, and clos'd in so vigorously with King *William's* seasonable Revolution. However, 'tis more than ordinarily surprizing, that any Party should call in question the strict Orthodoxy of the late Bp. *Beveridge*, as is to be seen in a Pamphlet, intituled, *A short View of Dr. Beveridge's Writings*, &c. Printed at Lond. 1711. by an anonymous Author, who, it seems, had far more interest than the Publick in the not Printing the remaining part of that good Bishop's Exposition of the Thirty Nine Articles of the Church of *England*, and perhaps some others of his Works, of a posthumous Date, which, likely enough, may not be so correct, or indeed originally intended for the Press, as his near relation pretends, for his not delivering the second part of the foresaid Articles to the Bookseller that bought the first Part, from some of the learned Bishop's Domesticks, or Administrators, and Printed it some time ago. That Anonymous Author begins his first Paragraph thus, 'As to the Bishop's Language, he delights in  
'gingle and quibbling; affects a Tune and Rhyme  
'in all he says, and rests Arguments upon nothing  
'but Words and Sounds; for you must know, this  
'is a Language peculiar to Passion and Devotion;  
'and you cannot imagine what a Force and Virtue there is in it to excite them; insomuch that  
'if you should take many things of that sort out of  
this

this Language, they would lose all their Devotion, if not their Sense. — There is, it is certain, a Style that is proper to Affectionate and Devout things; but it is a Grave, and Compos'd, and Solemn one, agreeable to the things that we speak of, and to which they naturally direct us. — This short, gingling, quibbling way, as it gives a suspicion that a Man hath not a right sense of those things he is employ'd in, when he is at leisure to play with Words; so the Devotion it raises (and it raises a great deal in the World) is meerly Mechanical: It gives occasion to Profane Men, to Ridicule all Devotion as Whimsie; it leads weak and distemper'd Persons into Scruples and Melancholly, if they feel themselves not equally mov'd by it; or into Enthusiasm, if they are delighted with it, and find their Spirits rais'd by it; things which are not to be encouraged or indulg'd, &c. --- p. 12. Sometimes we have the Thing that is in question made a Proof of it self, --- which is a perfect identical Argument. --- p. 18. But this God is three Persons, and this Trinity he proves by many Arguments, most of which are idle Conjectures, or evident Mistakes, --- and Arguments, (21.) that would sooner make a Man an Infidel in these Points, than convince or confirm him, &c. However these things may be applicable to Bp. Beveridge's posthumous Writings, 'tis certain, they are too true to be a motely Satyr upon a great many more deserving, of the same kind, &c. In short, all the Encouragement or Advantage that *Arians* or *Socinians* can pick up out of the few Slips, and unguarded Expressions or Inadvertencies, of these two last-mention'd Learned Orthodox Prelates, *Stillingfleet* and *Beveridge*, is so very inconsiderable

that 'twould be a piece of as unseizable Folly, or Malice, or both, as to deny grains of Allowance to humane Frailty and Boundaries, in particular to one self, as well as in general to others. This Anonymous Accuser may be a just instance thereof; who, while he accuses the good Bishop of imaginary frailty, in Expression or Argument, becomes himself guilty of a real one: See pag. 8. where he will have God the Father to be before God the Son, in Nature, &c. because Christ is the Mediator, he must be the middle Person; and this he calls an excellent Argument.

I could wish all these, and the like Advantages and Encouragements, given to the Heterodox *Arians*, *Socinians* and *Deists*, by the unnecessary Cavils, as well as by the unwary Neglect, or affectation of Expression and Management, would be as soon redress'd as *Erasmus's* were in the Apologies, and the latter Editions of his Annotations, and other Books, upon the seasonable Remonstrance of Archbishop *Lee*, and others, of the more cautious and better-guarded Orthodox Christians. *Erasmus's* Christian Humility was eminently perceiv'd upon other occasions; especially, by his Anti-Interested, and Anti-Ecclesiastical Refusal of Church-Benefices; for, we never read he ever accepted of any Canonical Preferment, at least for any great time: Some say, that having been Tutor to Prince *Alexander*, Son to King *James* of Scotland, he was chosen Archbishop of *St. Andrews*, but would not accept of it. 'Tis true, he came from such mean Parents, that when his Mother was with Child of him, they were forc'd to steal away by Night for Debt: And when he was born, he was derelinquish'd by his Parents, and became a Foundling; and, at length, a Singing-Boy in the Cathedral of *Utrecht*,  
and



d at last, after some time spent in Studying, *Deventer*, was receiv'd among the Canon Regu-  
 s of *St. Austin's* Order: Some time after he went  
 to *Paris*, and thence to *England*, and afterwards  
 to *Rome*, where he might have settled, but took  
 opportunity of going to *Venice*, to Print his Vo-  
 lume of Proverbs; after having a little before ta-  
 ken the Degree of Doctor of Divinity at *Turin* in  
*Piedmont*: He was in the mean time courted by all  
 the Prelates and Princes of *Europe*, and might  
 have had any Preferment, but chose rather to live  
 with his Pen, and by publishing his own Productions,  
 with the Ancient Fathers, and other Authors at  
*Basil*, where he had some writing Contests with  
 others about Free-Will, which was the Unlucky  
 occasion of fixing him closer to the *Romish* Commu-  
 nion; and upon the Account of his living at *Basil*,  
 he was generally taken for a *Protestant*; and, upon  
 some other views, being willing to shake off that  
 suspicion, he retir'd to *Friburg*, but soon return'd  
 to *Basil*, where he dy'd (after having sojourn'd there  
 about twenty Years) Aged about 80, in the Year,  
 1536. as was said before, about eight Years before  
 Archbishop *Lee*, who had Disputed with him for  
 the space of near sixteen Years, about his Anno-  
 tations on the New Testament, wherein he had so  
 luckily given some Encouragement and Handle  
 to the Revival of the *Arian* Heterodoxy, and  
 other bold Innovations, &c. See other particulars  
 of this great Scholar in Num. 41. 'tis said there  
 were 20000 Copies of his Colloquies sold, during  
 his Life-time, &c. In his Apology against *James*  
*Beica*, he calls *Oecolampadius* his *Theseus*, that is,  
 inseparable Companion, and faithful Friend  
 Abettor, or Second, to stand by, and Fight  
 him, &c. *vid. Erasmi*. Tom. 9. p. 244. and like-  
 wise

wife pag. 210. In his Apology to Archbishop Lee he owns he made some of his Annotations on the New-Testament by the Advice of the same *Oecolampadius*, &c. And in pag. 208. *ibid.* Tom. 9. *Erasmus* plainly shews, that Archbishop Lee had driven him to his Stumps, so as to force him to cover himself under that unsustainable Calumny, cast by him upon that Ancient Translator of the Scripture, old *Hieronymus*, for to save himself, *viz.* *Hieronymus alicubi errat in his, quæ sunt Fidei Catholice*, &c. which is in effect, That Venerable Gentleman, *Hieronymus* did not know his Catechism, or that he was an Heretick, &c. which if any body else, besides himself, had said so, *Erasmus* would have baited him to Death; for, on other occasions, when he is not pinch'd, there's scarce any body, in *Erasmus's* Opinion, so Learned or Holy as *Jerome*, as may be seen in his Annotations upon the said *Jerome's*, or *Hieronymus's* Works, publish'd by the same *Erasmus*, and elsewhere, &c. But needs must when the D—l drives, &c. *Erasmus's Thestus*, the fore-said *Oecolampadius*, was Born at *Inspurg* in Germany, embrac'd the Protestant Religion, became a *Zuinglian*, and was receiv'd Minister at *Bale*, or *Basil*, in 1525. He writ a Pamphlet, *De Genuina expositione Verborum Domini*, that is, about the Efficacy of the Sacrament, &c. which *Erasmus* highly commends: But the *Lutherans* soon writ their *Syngramma* against it; to which he reply'd by an *Antisyngramma*, &c. *Oecolampadius* dy'd in 1531. about five Years before *Erasmus*, Aged 49, and bury'd at *Bale*, with a Tomb and Epitaph, &c. He was esteem'd one of the first Twelve Apostolical Preachers of the Protestant Reformation, which are generally thus number'd, *Luther*, *Carlostadius*, *Melancthon*, *Illyricus*, *Osiander*, *Brentius*, *Swenchfeld*, *Zuinglius*,

*Zuinglius, Oecolampadius, Calvin, Beza, Bucerus*; to whom are added, as Supernumerary, *Peter Martyr, H. Bullinger, and Wolfgang Musculus, &c.*

But one of the most unſcholar-like, and odd-eſt Notions of all the offensive Singularities that ever *Erasmus* entertain'd, was, not only that Priests and Bishops were equal, and the ſame thing, but alſo that all Laicks and Chriſtians were as much Priests, as thoſe that were Ordain'd; which is the main Ground-Work that all *Proteſtant Diſſenters* go upon; who ſtill further reſolve this Principle into every Chriſtians private Spirit, or Inſpiration; and thence it follows naturally enough, that not only Dominion but alſo Priethood was founded in Grace; that is, it was perſonal Merits, or inward Call that made any one a Priest. *Erasmus* was ſo full of this, that he always took care that it ſhould be advertiz'd in the Indexes of his Books, and therefore in his Diſpute with Archbiſhop *Lee*, he lays down this as his undeniable Axiom, that Sacerdotal, or Episcopall Succeſſion, Unction, Ordination Characters, are meer Fictions; as to the Character and Unction he is in the right on't, where he ſays, *In Reſponſ. ad Annat. Edw. Lei.* tom. 9. pag. 199. *ut ſupr. Sed aio, Characterem Commentum eſſe, &c.* But in his *Scholia ad* tom. 3: *Hieronym. ad Epiſt. ad Paulin Num. 4. Sacerdotem Episcopum dicit; nam olim ſoli Episcopi Sacerdotes vocabantur, &c.* And in *Jnd. ibid. Edit. Baſil* 1565. *Ad Eucharistiā faciendam non ſufficere verba Sacerdotis, ſedet vitam neceſſariam, &c. Sacerdotes omnes Chriſtiani, &c. Sacerdotis merita requiri ad Eucharistiā faciendam, &c. Sacerdotium Laici, idest, Baptisma, &c. Sacerdotale genus omnes Baptizati ſunt, &c. Episcopi Subalci, &c. Episcopi olim Sacerdotes, &c. Episcopus non eſt nomen Dignitatis ſed Officii, &c.* See



the *Paris* Edition also of *Hierom's* Works, *An.* 1546, &c. Dr. *Standish* Bishop of *St. Asaph*, accus'd also *Erasmus* for Denying the Resurrection; for which *Erasmus* thought fit to apologize in his said 9. tom. fol. 364. *Apologia de loco, Omnes quidem resurg;* &c. The Truth on't is, his great Countryman, or second-self, *Hugh Grotius*, had much of the same Sentiments concerning the Necessity of Ecclesiastical Ordinations, and of a regular Succession and Set of Clergy, as appears by his Dispute with *Dionysius Petavius*, (almost his match) in the Year 1639. being both then at *Paris*: Soon after, one *Clopenburgius* became *Grotius's* Second; and many Years after that the sturdy Jesuit *Petavius* had been soundly thrash'd in the Dispute, and lay Dead and Rotten, up comes Mr. *Dodwell*, and undertakes to be *Petavius's* Second; who might have defy'd them all three, at all the Weapons that learned Singularities could pretend to wield; accordingly Mr. *Dodwell* publishes at *London* in 1685. his erudite Pamphlet, *De Jure Laicorum Sacerdotali, ex Sententia Tertulliani, aliorumq; veterum Dissertatio adversus Anonymum Dissertatorem De Cane Administratione, ubi Pastores non sunt.* That Book which was written against *Hugo Grotius*, was printed at the end of a Dissertation of that Author, entitul'd, *De Cane Administratione ubi Pastores non sunt*; with the two Treatises of *Petavius* and *Clopenburgius*, on the same Subject.

And indeed the foremention'd first Reformers protested highly against all Pretensions to any necessity, or claim of Episcopal Ordinations as well as Successions; otherwise it had been easy enough for to have perpetuated Bishops amongst them: For the two Brothers *Vergerii*, both *Italian* Bishops, and in great credit at the Council of *Trent*, and in *Germany* with *Lotter* himself, where one of them had been one of the  
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Pope's immediate Representatives, in the Quality of Legate or Nuncio, and from whom *Fra. Paolo* had a great many of his Materials for his History of the Council of *Trent*; these, I say, two Bishops abandoning the Church of *Rome*, join'd themselves to the *Protestants* in *Switzerland*, and elsewhere; but their Episcopal Capacities were so wonderfully slighted by the first Reformers, that they far'd the worse for having been Consecrated Bishops in a regular course of Episcopal Ordination and Succession; since one of them was so pinch'd by Penury and Poverty, that he was forc'd to retire back into the midst of his irreconcilable Enemies; where he perish'd by Poyson, as 'twas thought, which he prefer'd, it seems, before an untimely Death by Hunger and Starving; the t'other Brother Bishop went wandring from one *Protestant* to another; till, at last, he fell in amongst the *Soci-nians* or *Arians*, with a doubtful End and Effect; no *Protestant* offer'd to receive Episcopal Ordination from them; so that they were Laugh'd at to scorn: And, a little before that time, there were two *English Protestant* Bishops, if not more, viz. *William Barlow*, and *Miles Coverdale*, who had been regularly Ordain'd, without the least doubt, and resided for some considerable time in *Germany*, yet none of those Foreign *Protestants* ever desir'd any further Canonical Ordination, or Regular Mission, from those two, even *Protestant* Prelates, of the hereditary Apostolical Right and Succession; nay, there seem'd to have been a far greater Providential Call for the first Reformers Abroad to have settl'd, beyond all Dispute, in those Foreign *Protestant* Churches a Regular, Canonical, and Apostolical, as well as Evangelical Reformation, Mission, Episcopal Ordination, Regulation and Succession.

by the means of the Archbishop and Elector of *Cologne's* turning *Protestant*, to the great Consternation of those of the Church of *Rome*, who certainly had read their Ruine in that stroak of Providence, had the Foreign *Protestants* minded the regular settling and ordering of the Peaceable Temple of God, and the inward Camp of *Israel*, more than the outward Fighting of the Battles of the Lord; which *Erasmus* with the first *Anabaptists* and *Puritan-Reformers* thought incompatible with Christianity it self, at least in Theory; for, in Fact and Practice, Fighting prov'd very compatible with the Peaceable Theory of those *Baptists* and *Puritans*, however it was with *Erasmus*. That Elector and Archbishop of *Cologne's* Name was *Gebhard Truchses*, of the Illustrious House of the Barons of *Walbourg*, in the Circle of *Suabia*, Son of *William Truchses*, Brother to *Otton*, Cardinal of *Ausburgh*; he was indeed forc'd to take up Arms for his own self-defence; and was back'd by the fair promises of the Duke of *Alenc, on*, and the Prince of *Orange*; which enabl'd him with some few of the Protestant Forces in the Empire, to hold out about four or five Years in the War time; and then having espous'd one of the Countesses of *Mansfield*, who had been a Chanoness or Dame of the Monastery of *Girrisheim*, a Temporal Religious Pensioner, or what is vulgarly call'd a Galloping-Nun, without any Votes, whom he had seen and fell in love with, at the Conferences, whereof he was President by the Emperor's Order, which being about the Regulation of the Low Countries, between the Emperor and *Phillip II.* King of *Spain*, lasted seven Months, they both fled into *Holland*, where both he and his Countess *Agnes*, pass'd the rest of their days in low Circumstances, and slight-  
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ed by the Protestants themselves, (from the Year 1584-) who never took any advantage of his Archiepiscopal Character for to render their Reformation the more Regular and more Apostolical or Ecclesiastical, as to Episcopal Ordination, Mission or Succession: For the first Protestant Reformers look'd upon the *Popish* Episcopal Ordination and Succession, to be the chief Grounds of all the Romish Corruptions, as well as the greatest Obstacles to the necessary Reformation in Doctrine and Discipline; which was principally carry'd on by the Lay Powers; who nevertheless did not keep so steady and regular a Conduct, as the State-Prerogative had done in the *English* Episcopal Reformation of the Clergy and Layety.

But *Luther* and *Calvin* being very incertain of any *Popish* Bishops ever siding with the Reformation, at least in their Foreign parts, had some time before resolv'd upon that Protestant Establishment, they ever intended; and therefore, *Luther* was thoroughly determin'd to follow the footsteps of the Ancient *Alexandrian* Church (to be seen in Mr. *Selden's Eutybius*) and those of the *Novatian* and *Meletian* Separations; which was, that Presbyters should create their own Bishops or Superintendants: And accordingly *Luther* with some other Romish Priests turn'd Protestants, consecrated *Nicholas Ambsdorf* a Bishop or Superintendant for *Novemburg* or *Naumburg*, in the Year 1542. and about five Years before, one *Bugenhage* ordain'd the *Danish* Bishops or Superintendants, tho' he was but a simple Priest at most, in the Reign of *Christiern* the 3d King of *Denmark*, who had expell'd all the *Popish* Prelates before, and abolish'd all the old Bishopricks, as to their Temporalities, but reserv'd the Canonaries or Prebendaries of the Cathedrals, by a Solemn Act and Concurrence of all the State

of his Kingdom; and was Crown'd King by *John Pomeranus*, a Popish Reform'd Priest, whom the Patriarch *Luther* had sent him: About the same time (1523.) *Olaus Petri* of *Strigebourg*, and *Lawrence Andrews*, an Archdeacon, soon reform'd *Sweedland* in like manner by introducing the *Lutheran* Superintendency, in stead of the Episcopacy of the old formal Prescription; *Olaus Magnus* and his Brother *John Magnus*, Archbishop of *Upsal*, being oblig'd to retire to *Rome*; where the latter dy'd of Grief for his regular Primacy, tho' not long before the Pope's Legate, *Archimbaldi*, had found *Sweedland* so good a Market for his Indulgences, that he sold of them, under the *Interregnum* Government of Prince *Stenon*, to the value of above a Million of Florins, which the fierce King *Christiern* the Cruel, did himself the Justice to demand it again of Pope *Leo* the 10th; but *Leo* roar'd more at that piece of the *Sweedish* Reformation than at all the rest. In pursuit of the Premises, *Gustavus* declar'd betimes to his States, that he would rather renounce his Royalty than not carry on the Reformation; whereupon the Church Abby-Lands, with the Episcopal Hereditary Rights, were partly united to the Crown, partly bestow'd upon the Nobility, and partly restor'd to those, whose Ancestors could be prov'd to have been the Donors; by which means the *Lutheran* Presbyteral-Episcopacy became to be the *Sweedish* National Church, by Law Establish'd, in less than four Years time; till the Accomplishment of which, *Gustavus* had still deferr'd his Coronation: His great Zeal for the *Protestant* Reformation rise at last so high, that fifteen Years after he dedicated himself and his Royal Posterity to a perpetual Protection of it, as well as to the Succession of the Crown; which being by the new  
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Legal Establishment settled upon him and his Heirs for ever; he, and his Family became a vital part of the *Sweedish* Constitution in Church and State, which he Govern'd, with Success, for above 37 Years, and then deliver'd it down with an Hereditary Right to his Posterity. But the foresaid *Christiern* the Cruel, and 2d King of *Denmark*, did not deserve the like Success, nor Succession; for his endeavouring to recover *Greenland*, which his Predecessors lost, was to as little purpose as his Besieging of *Stockholm*, in 1518. But when Prince *Steno* dy'd he was chose King of *Sweedland*; but exercising unheard-of Cruelties, both the *Swedes* and *Danes* revolted, and made his Uncle *Frederick* King of *Denmark*, and the foresaid *Gustavus* King of *Sweedland*; but after ten Years Exile, he attempted, with the Assistance of the *Hollanders*, to recover his Crown, but was Taken, and kept Prisoner for 27 Years, till he dy'd in 1559. *Ætat.* 78.

So the first Reformers neglected not only the forementioned opportunities of preserving to themselves an Episcopal Constitution of a regular Ordination and Mission, but also slighted another far greater, and earlier Presentation of the like advantages for more Diocesan-like Churches, which was offer'd by a former Archbishop and Elector of *Cologne*, nam'd *Herman de Weiden*, an unquestionable well-meaning Prelate, who became so zealous a Reformer, that he sent for *Bucer*, *Melancthon*, *Pistorious*, and other great Protestant Ministers, to Preach in his Diocess, where he entertain'd them for three or four Years, in spite of all their Opposers; but, at last, being expell'd out of his Archiepiscopal Electorship, he retir'd to his Earldom of *Weiden*, where, after five Years exemplary Living, he dy'd 1552. in a good old Age, about 80.



But, in all that time, no *Protestant* Student or Preacher, Young or Old, Ignorant or Learned, ever came to this venerable old Archbishop, either for Ordination or Mission, &c. Which the Religious Mr. *Thorndike*, late Prebendary of *Westminster*, in his *Weights and Measures*, pag. 251, and 252, blames them for; and commends the *Bohemian* Reformers, or *Hussites*, for seeking all over the World for Bishops to Ordain them; and at last found out, in their own very Neighbourhood, some *Austrian* *Waldensian* Bishops, who did the Fact, it seems; but the *Bohemians* were forc'd to Protest against the *Austrian* Bishops, for hearing of Mass thro' Fear; and the *Austrian* Bishops admitted of their Protestation.

But 'tis a mistake; that History, indeed, is very intricate, and much entangled; but according to *Johan. Amos Comenius*, the last Bishop of the *Bohemian* Brethren, Edit. *Amsterdam*, 1660. it may be thus summ'd up: *John Wickliff*, a little before his Death, which happen'd in 1387. writes to *John Huss*, and other *Bohemians*; who deriv'd their Christianity from the Gospel Preach'd to the *Illyrians*, *Galatians*, and *Dalmatians*, Translated by *Hierom* into the *Sclavonian* Tongue, and handed about to the *Bulgarians*; Preach'd again to the *Moravians*, and their King *Suatoplucus* Converted, and also to the *Bohemians*, and their Duke *Borivogius*, by *Cyrill* and *Metbudius*, two *Grecian* Bishops; *Borivogius* was Banish'd, and his Nephew *Wenceslaus* with his Aunt *Ludomilla*, suffer'd Martyrdom; *Boleslaus* usurping that Dukedom, persecutes all the *Bohemian* Christians; the Emperor *Otto* forces *Boleslaus* to restore Christianity, about the Year 940. *Ditmarus*, a *Saxon* and Canon of the Archiepiscopal Church of *Magdeburg*, is consecrated Bishop of *Prague*, by the Archbishop of *Mentz*; the *Bohemians* Protest at  
Rome.

Rome by their Deputies, *Bolehoft* and *Myslibor*, An. 977. against the Divine Service being in an unknown Tongue: The *Bohemian* Clergy had like to have kill'd one *Peter* Cardinal a *Latavia*, the Pope's Legate, for pretending to impose Celibacy upon the Ecclesiasticks: The *Bohemians* oppose Transubstantiation, introduc'd in 1361. by *Charles* the 4th Emperor, who erected *Prague* into an Archbishoprick and Academy: *John Milicius*, and *Conradus Stiekna* Preach'd at *Prague* against Church-Errors and Abuses, repugnant to the Word of God; thereupon *Milicius* is sent into Banishment, 1366. *Matthias Janovius*, Confessor to the said *Charles* the 4th Preaches, that the Holy Sacrament should be given the Laity in both kinds, and that a general Council should be call'd by the Emperor, for to reform the Abuses of the Church, &c. He dy'd in 1394. *John Wickliff's* Books were Burnt at *Prague*, Jul. 16, 1410. *John Huss* a Preacher, and *Hierome* of *Prague*, a Layman, order'd to be Burnt by the Council at *Constance*, the first Jul. 6, 1415. and the t'other May 30, 1416. *John Rokyzaus* was Elected Archbishop of *Prague*, in the Publick Assembly of the States of *Bohemia*, in 1435. but the Emperor hinder'd him from being Ordain'd, which he took very ill, (p. 17.) *Gregory* his Nephew (*viz.* *Nobilis*, a Layman, p. 18.) is call'd a Holy-Man, and, as it were, the Patriarch of the United Church of the *Bohemian* Brethren, (p. 21.) They send to the *Greek* Church in 1450. who promise them Ordination, (p. 19.) *George Podebradius* King of *Bohemia* Persecutes the *Hussites* into the Mountains, Woods and Caves, where they were govern'd by Elders, chosen by themselves; and about the Year 1467. they consult again about Confirmation, or Ordination, and sent *Michael Zambergius*, with two  
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more to the Confines of *Moravia* and *Austria*, where they met with *Stephen*, the Bishop of the *Waldensians* at *Vienna*, who, together with another Bishop, and some Ministers, Ordain those three *Bohemian* Messengers to be Bishops, by Imposition of Hands, and send them back, after they had examined one another about their Belief and Customs, (p. 24.) Some time after the *Bohemians* had a mind to keep Fellowship with those *Waldensians* in Church-Worship, but finding that the *Waldensians* conform'd outwardly to the *Romish* Worship they resolv'd to send to admonish them of those Faults, which they own'd, and agreed to another Conference about those, and all other things belonging to the common Interest of Christianity; but that Communication being Betray'd, the *Waldensians* are Persecuted, and their Bishop *Stephen* was Burnt, (p. 24.) The *Bohemians*, fearing the name of Singular Schismatics, or rather apprehending that they might be Banish'd their Country, they were advis'd by their Friends in Court to send some of their own Body, to find out in what part of the World there were any Christian Churches that most resembled theirs in Doctrine and Discipline; and accordingly they sent one to *Greece*, another to *Muscovy* and *Russia*, a third to *Thracia* and *Bulgary*, the fourth to *Asia*, *Palestine* and *Egypt*; who, upon their return home, said, They could see nothing like a true Christian Church, or Assemblies but what were all over corrupted, (*Corruptissima omnia, Christianosq; cum ex composito in vitia & Superstitiones effusos*, p. 26.) and Christians on set purpose bent upon Vice and Superstition, &c.

At last the *Bohemian* Brethren sent to *Erasmus* for his Approbation and good Word, in the Year 1511. but he modestly excus'd himself from making any express



express mention of them by Name, because they were scandalously reported by the *Papists* to be poor ignorant and obstinate *Enthusiasts*; but in his Preface to the New Testament, he commends them plain enough, saying, That he is the best Divine that teaches and practises the Contempt of this World, and the Resignation of one's self to Heaven, being led by the Spirit of Christ, were he a Ditcher, or Digger, or Weaver; (*etiam si fessor fuerit aut textor.*) And in Answer to a Slanderer of them, nam'd *Schlechte*, he approves of their chusing their own Priests; of their being ignorant of high Learning, since their Christian Morals made full amends; of their calling one another Brothers and Sisters; of their minding the holy Scriptures before any Doctors; of their slighting Fasts and Festivals, &c. *Luther* and *Calvin* gave those honest *Bohemian* Brethren a friendly hand of Fellowship; but no Pretence of either side of the Necessity or Opportunity of having a new regular Ordination or Mission, as coming from the *Waldensian* Bishops that fled from *France* into *Austria*; for those Bishops were only Elders, or Preachers and Rulers chosen from among, and by one another; since 'tis incredible, as well as unheard of, that any of the *Romish* or *Grecian* Bishops ever rang'd themselves amongst those *Waldenses*, who were call'd originally, *The Poor Men of Lyons*, and doubtless were rais'd up by Almighty God, to bear his Testimony against the Universal Corruption of the Eastern and Western Churches in those days. Those *Waldenses* and *Bohemians*, have been nick-nam'd variously by the *Papish* Writers, as well as represented falsely by 'em, such as *Albigenses*, *Cathari*, *Petarini*, *Lollhandi*, *Gazari*, *Fraticelli*, *Begardi*, *Beghims*, *Wicklefites*, *Orbite*, *Thaborite*, *Adamite*, *Orphan*,  
*Pichardi*.

*Pichardi*; and the like of the *Slavonian, Bulgarian, Croatian, Drugarian, Austrian* and *Bohemian* Discipline, conformable to the Plain Gospel-Worship of the old Christians in the Valleys of *Piedmont*, call'd also *Vaudois, Albigeois, Valiois, Grisons, Barbers*, &c. who can't pretend to any other Episcopal Ordination or Succession than that of the Spirit, or inward Unction, or internal Call and Doctrinal; and that with some reason, perchance, even from the Apostles themselves, especially as to some of those primitive Professors and Precursors of the Protestant Reformation.

The great Primate *Usher, De Christ. Eccles. Success.* p. 225. says, There was in that 3th Century a melody of *Manicheans*, under the Names of *Paulicians* and *Publicans*, Natives of *Syria* and *Armenia*; who were translated from the Towns of *Theodosiopolis* and *Mitilena*, into *Thracia* and the Town *Philippolis*; where they were Banish'd at the Instance of *Theodorus* Bishop of *Antioch*; whence they scatter'd themselves into *Bulgaria, Slavonia* and *Lombardy*, and spread afterwards into *France*, under the Name of *Cathari*, &c. and the same Arch-Prelate *Usher, ibid. pag. 168.* assures us, that the *Albigeois*, or *Pauperes de Lugduno*, call'd also *Leoniste*, had no Priests nor Church-Ministers, but who follow'd some Trade or Employment for their Livelihood, as the Laity did; and as most of the *Jews* used always to do, without any apparent Necessity of practising the acquired Art or Trade, &c. Now the *Albigeois, Vaudois* and *Waldensians*, being the very same, the abovesaid Episcopal Ordination, of the *Bohemian* Brethren, by the regular Imposition of the Hands of the *Austrian Waldensian* Bishops is very much to be questioned; especially, since there is not the least mention made of any such Episcopal

Episcopal Constitution, or of any *Hussite* Bishops in the *Bohemian* Confessions, printed in 1535. and 1572. nor of any *Austrian Waldensian* Bishops, in *Antiq. Script. Rer. Bohem.* Edit. *Hanov.* 1602. collected by *Freherus* and *Goldastus*, &c. nor in *Joachim. Camerar. Histor. Narrat. De Fratrum Orthodoxorum Ecclesiis in Bohemia, Moravia & Polonia*, Edit. *Heidelb.* 1605. nor in *Balbigius's Miscell. Hist. Bohem.* Edit. *Prag* in Fol. *An.* 1680. and 1684. nor in *J. Dubravius's Hist. Bohem.* Edit. *Francos.* 1687. nor one word of any Episcopal Institution or Government in *L' Empire d' Almagne Le Royaume de Boheme*, Edit. *Par.* 1691. wherein is presented the present state of the *Protestants* in *Bohemia*, &c. Neither does the aforecited *Comenius* deny but that those *Bohemian* Bishops were, even amongst themselves, commonly call'd *Seniores*, or *Antistites*, and not *Episcopi* or Bishops, &c. But that the *Austrian Waldensians* should (as he says in *Pref. p. 2.*) affirm that they had right and true Bishops, by an uninterrupted Episcopal Succession from the Apostles down to that time, is very extraordinary; and that they should nevertheless conform to the *Romish* Church, for fear of Persecution, is very strange, but not very Apostolical (*p. 24. ut supr.*) and that the *Bohemians* should take their bare Affirmation for the Reality of their Succession, as well as for the Insincerity of their Conformity, and for the Sincerity of their Repenting of that unwarrantable Compliance with the *Popish* Superstitions, and own'd by them as such, and at the same time own their Fault in so doing, is what I can't digest: I can willingly agree to the Orthodoxy of their Christianity, but not believe the Reality of the Succession of their Bishops uninterrupted from the Apostles, &c.



The French Protestants, with all other Calvinists, do willingly resign to them or any Body else, all such pretensions to any Succession of Bishops, yet deny the necessity of Episcopal Ordination or Mission, and content themselves with a bare Gospel-Ministerial Lineage of their own standing and making; not without due respect to Orthodox Episcopacy wherever they find it: Neither do they condemn a seasonable assistance of the Laity in Church-Discipline or Ecclesiastical Functions; tho' they are often forc'd to run the Gantlet, between the Roman and their own Protestant Camp, in Defence of their preecessitated Constitutions; as it has been the Lot of their best General Officers, such as *David Blondel*, *Andrew Rivet*, *John Dallaus*, *Mr. Claud*, *J. Clerc*, and a certain anonymous able Polemick Gentleman of theirs, who was so Courageous as to Attack, not many Years ago, no less than four French Bishops in Front; the Title of his Book runs thus, *Traite des Prejuges, faux & Legitimes, ou Responce aux Lettres & Instructions Pastorales de quatre Prelates, Mrs. De Noailles, Cardinal & Archeveque de Paris; Colbert, Archeveque de Rouen; Bossuet, Eveque de Meaux, & Nesmond Eveque de Mountauban; divise en trois tomes; A Delft, 1701. in 12<sup>o</sup>*. Wherein he employs four Chapters to prove that there is no necessity of Episcopal Ordination: 1. From the Ancient Precedents of Sacerdotal Sufficiency to Ordain: 2. From the Difference that is to be seen in all Pontificals and Forms of Ordination: 3. From the Example of Laymen's Preaching, Baptizing, Ordaining, &c. *Mr. Le Clerc* expresses it thus in his Remarks upon *Mr. Watton's Sermon*, pag. 42. of the Translation; 'When a Government is over-turn'd, the People must necessarily act in re-establishing it; but when  
that

‘ that is done they intermeddle no longer; thus  
 ‘ every thing being in confusion, when the Refor-  
 ‘ mation, refus’d by the Bishops, was carry’d on by  
 ‘ the People, ’twas necessary for them to appoint  
 ‘ their own Pastors; but that being over, no-  
 ‘ body was to meddle with Preaching and Admi-  
 ‘ nistring the Sacraments, except those Instituted  
 ‘ for that purpose, &c.

But the Reformation in *England* was so Happy  
 as to have its Rise and Source from higher Views,  
 and higher Powers; to be Establish’d upon higher  
 and more lasting Grounds; to be turn’d upon  
 more moderate and a more obliging Mediums;  
 and lastly to be carry’d on upon a more gene-  
 rous, and a more comprehensive Constitution  
 than the Foreign *Protestant* Reformation; which  
 was begun by the People, and the meaner Eccle-  
 siasticks; whereas, ours was regularly sprung by  
 the Heads of the Church and State, and spurn’d  
 at only by the Inferiour Clergy, and the more un-  
 thinking Laity: For the King, Privy-Council, and  
 Parliament, set it first on a regular Foot, with  
 the unanimous Consent of the Archbishops, Bishops,  
 and the most eminent Dignitary Churchmen; As  
 to King *Henry* the 8th, and *Edward* the 6th, with  
 all the Civil Government and Legislative Power,  
 their first setting up the Standard for Reformation,  
 the ensuing Laws and Sanctions in the Statute-  
 Book, make up a Superrerogation of Vouchers;  
 and as to the Regular and Secular Church Hierar-  
 chy, there was but one Bishop, (*viz. Rochester*)  
 and three Mitr’d, or Parliamentary Abbots, (*viz.*  
*J. Beck of Colchester, Hugh Ferendon of Reading,*  
*and Wm. White of Glassenbury*) that made any  
 memorable Resistance, or any Denyal of their con-  
 currence with the Supreme Magistracy, in lay-  
 ing

ing the Platform of the *English* Reformation in *H. 8th's* Reign; and in King *Edward's* time, there were but five Bishops (viz. *Gardiner* of *Winchester*, *Bonner* of *London*, *Tonstal* of *Durham*, *Heth* of *Worcester*, *Day* of *Chichester*,) that made any opposition to the *Protestant* Establishment; tho' Bp. *Burnet* in his *Histor. of Reform.* Par. 2. pag. 380. says, 'That *Heth* and *Tonstal* comply'd in King *Ed. 6's* time; and on the contrary, that the minor Ecclesiasticks, and the Lay-Commonality in those dawning and green Seasons of *Protestant* Overtures made head against the commencing *English* Reformation was but too palpable in the several Insurrections of the *Lincolnshire* and *Yorkshire* Mobs in King *H. 8th's* Reign, as well as in the *Rebellious Attempts* of the *Devonshire* and *Cornish* Commotions in King *Ed. 6th's* Days; which was the very Reverse of the Popular Conduct of the Foreign Vulgar, so zealously bent upon the *Protestant* Reformation abroad, that it fell under the scandalous Denomination of an open and avow'd Rupture with *Passive-Obedience* and *Non-Resistance*, it being a general Revolt of the common People, ediously call'd, *The Rustick War.*

However, the *English* Reformation was, at last, Fix'd and Establish'd upon the regular and warrantable Basis of a Monarchical and Episcopal Constitution in Church and State; the legal Boundaries of the Regal Government still running Parallel, and keeping pace with a visible Apostolical Succession of Canonical Ordination and Gospel-Mission of Bishops, Priests and Deacons, according to the *Protestant* Constitution of the Church and State of *England*, as by Gospel and Law Establish'd; tho' the Church of *Rome* has the Audaciousness to Except and Protest against the Canonical Succession and Ordination of the Church



Church of *England*, yet it has been evidently demonstrated by Bishop *Fuel*, Mr. *Mason*, Archbishop *Bramhall*, Archbishop *Usher*, Dr. *Hammond*, and other Doctors and Prelates of the *English* Hierarchy, and *ex abundanti*, even to a reasonable Defence of the Ministers of the *Protestant* Churches abroad. And indeed, as to ours at home, nothing can be more evident and demonstrable than that Archbishop *Cranmer* succeeded Archbishop *Warham* in the See of *Canterbury*, in 1533. with all the Canonical Formality and Regularity of Episcopal Succession, Ordination and Mission, that the Western Churches were able and capable of transmitting and delivering to one another, or to their Successors and Posterity: The same may be aver'd of Bishop *Barlow*, who was consecrated Bishop of *St. Asaph*, in the Year 1535, being the very same Year that *Hugh Latimer* was ordain'd Bishop of *Worcester*; and in the Year 1551. *John Scory* was ordain'd Bishop of *Chichester*, with all the Canonical Power and Efficacy that Archbishop *Cranmer* had ever receiv'd, or was capable of giving or delivering: The same may be said of all our *Protestant* Bishops ever since, as to the Canonical Legality or Efficacy of their respective Ordinations, Missions or Successions, to all possible Intents or Purposes whatsoever; as in particular of *Matthew Parker*, who was consecrated and ordain'd Archbishop of *Canterbury*, in the Year 1559. Decemb. 17. by Bps. *Barlow*, *Scory* and *Coverdale*, (who had been ordain'd Bishop of *Exeter* in 1551. by Archbishop *Cranmer*) with all the Authenticity, Power, Character, Legality and Efficacy they, or any of them had ever receiv'd at their several Ordinations, or were capable of communicating to any other. In like manner Bishop *Kitchin*, who was ordain'd Bishop of *Landaff*

in 1545, *May* 3. and continu'd so, through all the Changes, till 1562. imparted and added the validity of his *Popish* Ordination to the *English* Reformation; for tho' he, being over-perswaded by *Bonner*, refus'd to perform the Ceremonies of *Queen Elizabeth's* Coronation, yet he conform'd to her Reformation, under which he liv'd five Years, performing his *Episcopal* Functions and Ordinations as was occasion; his Name was also *Anthony Dunstan*, alias *Kitchen*, formerly *Abbot* of *Eynesham*; he impoverish'd his *Bishoprick* by frequent *Demi-sses*, which rather than to quit, he chose to turn half *Protestant* under *H. 8.* and a whole one, under *Ed. 6.* and a *Papist* again under *Queen Mary*, and at last a *Protestant* again under *Queen Elizabeth*, in the 5th Year of whose Reign he dy'd, being the only one of all *Queen Mary's* *Bishops* that conform'd under *Queen Elizabeth*, whereunto *Owen Oglethorp*, *Bishop* of *Carlisle*, would not consent, tho' he was the only one of *Queen Mary's* *Bishops* that would comply to Crown *Queen Elizabeth*.

Thus, tho' *King Henry* the 8th had secur'd for the *English* Reformation all the *Apostolical* Succession, *Canonical* Ordination, *Episcopal* Character, *Evangelical* Vocation or Call, *Ecclesiastical* or *Authentic* Mission, *Gospel* Energy and *Church* Authority, as any *Church* or *Churches* in the whole *Christian* World could any ways pretend to, and that beyond the possibility of *Contradiction*; yet, in regard the *Protestants* abroad had not these undeniable Advantages of strict Regularity, and warrantable Conduct, in all their Proceedings of Reformation, as also upon the account of some *Protestant Dissenters* at home, who being of the *Laity* only, pretended themselves sufficiently Authoriz'd by an inward Call and effusionary *Union* of the Spirit,

rit, without any further Ordination or Mission to Preach, Teach, Pray Publickly, Ordain by imposition of Hands, or otherwise, and administer the Sacraments, by the Authority aforesaid of the private Spirit; such as *Frith, Tyndal*, with the rest of the *Protestant Martyrs, &c.* And lastly and chiefly, perchance by reason of the Ecclesiastical Supremacy being re-united to the Crown; *Henry the 8th*, I say, being resolv'd to omit nothing that could any ways contribute to the Authenticalness and Regularity of the intended Reformation, Assembled the Brightest and most Knowing of all his Bishops and Doctors, and order'd them to give their severall and distinct Opinions in Writing, concerning the Validity and Christianity or otherwise, of Lay-Ordination or Mission, of the Preaching, Baptizing, and Exercising of other Ecclesiastical Functions, Occasionally or Ordinarily by Laymen; which was done accordingly, and the Record descended to the Hands of that worthy Prelate, the learned Bishop *Stillingsfleet*, and printed in the Appendix to Bishop *Burnet's History of the Reformation*, Part 1. B. 3. Record 21. pag. 201. thus Intituled, and thus Worded, *The Resolution of several Bishops and Divines of some Questions concerning the Sacraments, &c.* Quest. 10. pag. 223. *Archbishop of Canterbury*; *The Bishops, and Priests were at one time, and were no two things, but both one Office in the Beginning of Christ's Religion.* — pag. 225. In the Tenth, where 'tis ask'd, *Whether Bishops or Priests were first?* The Bishop of *St. David's*, my Lord Elect of *Westminster*, Dr. *Cox*, Dr. *Redman* say, *That at the Beginning they were all one.* --- p. 226. *Archbishop of Canterbury*; *A Bishop may make a Priest by the Scripture, and so may Princes and Governors also, and that, by the Authority committed to them, and the People*



People also by their Election. --- pag. 228. *Ad secundam Partem, respondent Coxus & Thresham, in necessitate concedi aliis Potestatem Ordinandi.* --- To the Second Part the Answer of the Bishop of St. David's is, That Laymen have of themselves made Priests; so doth Dr. Edgworth and Redman say, That Moses, by a Priviledge given him of God, made Aaron his Brother a Priest. Dr. Tresham and Cox say, That Laymen may make Priests in time of Necessity. --- In the New Testament, he that is appointed to be a Bishop or Priest needeth no Consecration by the Scripture, for Election or Appointing thereto is sufficient. --- p. 230. The Bishop of St. David saith, That only the Appointing; Dr. Cox, *cum manuum impositione*, is sufficient. --- pag. 234. In the 13th, concerning the first part, Whether Laymen may Preach and Teach God's Word? They do all agree, in such a case, That not only they may, but they ought to Teach. But in the Second Part, touching the Constitution of Priests of Laymen. --- The Bishops of Duresme, St. Davids Westminster, Drs. Tresham, Cox, Leighton, Crayford, Symons, Redmayn, Robertson, say, That Laymen, in such case, have Authority to minister the Sacraments, and to make Priests. My Lords of London, Carlisle and Hereford, and Dr. Coren, think, That God, in such a case, would give the Prince Authority, call him inwardly, and illuminate him, or some of his, as he did St. Paul, &c. --- Question 16. pag. 239. --- Cranmer, Archbishop of Cant. --- They that be no Priests may also Excommunicate, if the Law appoint thereunto. --- pag. 241. --- Drs. Day, Leighton, Coren, Cox, Symons, with the Bishops of Hereford, St. Davids, and Westminster, That Laymen may Excommunicate, if they be appointed by the High Ruler, &c. --- Bishop Burnet in Part 2. lib. 1. p. 274. Queen Mary set forth Injunctions to the Bishops, That those

*those, who were Ordain'd by the New Book in King Edward's time, not being Ordain'd in very deed, the Bishops, if they were otherwise sufficient, should supply what was wanting before, and so admit them to minister, &c.*

Conformable to those Resolutions of Cases, that memorable Act was made in 26 H. 8. A. D. 1534. Declaring the King to be the Supream Head on Earth of the Church of *England*; and appointing that to be added to the King's Titles; empowering also him and his Successors to reform all Heresies and Abuses in the Spiritual Jurisdiction, &c. As also the Statute in 37 H. 8. 19. wherein Laymen are declar'd capable of exercising Ecclesiastical Jurisdiction, &c. Conformable likewise to the same Resolves, most of the *Protestant* Reformers Abroad, as well as our *Protestant* Dissenters at Home, thought themselves oblig'd to square themselves to, in a great measure. But the *Protestant* Church of *England* never being reduc'd to any such Extrems, always stuck close to its darling Prerogative of Canonical Ordination, Decent Vocation, and Regular Mission; tho' by reason of the Scarcity of able Gospel-Ministers, through the several Checks and Struggles of near upon 40 Years, in the Desert of Tryals, e're the final Establishment and regular Course of the *English* Reformation could be set a going, it found it self oblig'd, rather than willing, to come into some Temper with some over-zealous or over-officious Laymen, that us'd from time to time to make up the number and variety of the Workmen in the House of God and Christ's Vineyard. Most of the *English* *Protestant* Martyrs were of that Opinion or Practice, and, in particular, Bishop Latimer, who could not be brought to return to his Bishoprick of Warce-

ster in King Edward the 6th's Days, but chose rather to reduce himself in a manner to the Lay-Order of Christians; he did Preach often, and us'd the Word of Exhortation very much, tho' he wou'd not so much as accept of a Church-Benefice, even ever so mean a one; the same Conduct and Sentiment was exactly copy'd after by Bishop *Coverdale*, in the beginning of Queen *Elizabeth's* time; when 'twas no great piece of News to hear of Laymen's ministering in Spirituals to Church-People, as 'tis well known, and will further appear, when we come to speak in our second Part of this Undertaking, of *William Turner* Doctor of Physick, *Rich. Turner, Esq;* *Andrew Kingmill*, *William Holcot, Esq;* and a great many more Laymen, without any holy Orders, that minister'd in the Clergy-Functions as well as to the Church, by innumerable Writings, that in their respective Seasons Edify'd the Clergy as much as the Clergy instructed the People.

Such was our often-mention'd *Erasmus*, who, if ever in Priests Orders, yet resum'd the Habit of the Christian Lay-Order, with as great advantage to the Clergy and Laity as was done in the next Century after, by his famous Brother Dutch Lay-man, *Hugo Grotius*, who was the Ornament and Wonder of his Age, Native of *Delph* in *Holland*, of a considerable Family; became first Syndick of *Rotterdam*, and Advocate of the Treasury, but brought himself into a great deal of Trouble by his siding with *Barneveldt* against the Prince of *Orange*; was imprisoned in the Castle of *Lavestein*; his Wife, *Mary Regersberg*, having obtain'd leave to send her Husband Books in a large Chest, *Grotius* got into the Chest, and so passing the Guards, betook himself into the Spanish Netherlands, thence to *France*, where *Lewis 13.* kindly receiv'd him: Under



Henry Fredrick he return'd into Holland, but soon order'd his Departure; he retired into England, where Queen Christina employ'd him as Ambassador into France: He dy'd at Rostock, Meckleberg, 1645. His Works are as follows, *Veritate Religionis Christianae. Mare Liberum* inst Selden's *Marc Clausum. De Jure Belli & Pacis. De Antiquitate Reipublicae Bataviae. De Imperii summarum Potestatum circa Sacra. Commentaria, Annales & Historia De Rebus Belgicis. Historia Suevorum, Vandalorum & Longobardorum. Dissertatio de Origine Gentium Americanarum. Apologeticus. Poetica. Annotationes in totam Sacram Scripturam.* And Epistles Printed in 1687. *Hugonis Grotii Opera Theologica.* Fol. Amst. 1679. *Hug. Grotii De Jure Belli & Pacis cum Annotatis Authoris & Joann. Gronovii V. C. notis de novo adjunctis.* In 8. Amstelodami, 1680. *Le Droit de la Guerre, & de la Paix, par M. Grotius. Traduit de Latin en Français par M. De Courtin.* in 4. Vol. 2. Par. 1688. *Annus Tesmari Nota perpetua ad Hugonem Grotium, de Jure Belli & Pacis.* Francofurti, 1696. His History of the Low-Countries was his Darling Book, mostly valu'd by himself, &c. Grotius's Misunderstandings happened upon the Account of two great Dutch Divines, nam'd Arminius and Gomarus, where the first was born at Oudewater, upon the Iffel in Holland, 1560. Having been Beza's Scholar at Geneva, he was made Professor of Divinity at Leiden, where giving a smoother turn to the rigorous Calvinistical and Thomistical Opinion of Predestination, he was oppos'd by his Fellow-Divinity Professor at Leiden, call'd Gomarus, who had contributed very much to the Translation of the Bible into Dutch. Grotius and Barneveldt declar'd for Arminius, but the Prince of Orange, with most

of the States sided with *Gomarus* : Whereupon, for the Interest of the last, a Synod of *Protestant* Ministers, Pastors, and some Lay-Learned Gentlemen was conven'd, in 1618. at the Instance of the Prince of *Orange*, and King *James* the First of *England*, who declar'd against *Arminius* and *Vorstius*, whom he desir'd the States to turn out of his Professorship, by the Intermise of his Ambassador Sir *Ralph Winwood*, but rejected; and, for the same purpose, there were sent from *England* Dr. *Carlton*, Bishop of *Landaff*, Dr. *Hall* Dean of *Worcester*, Dr. *Davenant* Divinity-Professor and Master of *Queen's-College* in *Cambridge*, Dr. *Ward* Master of *Sydney-College* in *Cambridge*, and Mr. *Belcanquel* a *Scotchman* and Batchelor of Divinity; by the far greater Majority of that first *Protestant* General Council, *Arminius's* conditional Election and Reprobation, with his universality of Redemption, and the rest of his *Catholick* Sentiments were condemn'd; thereupon the chief Favourers of *Arminius* were seiz'd; *Barnevelt* was beheaded at the *Hague*, *Aetat.* 72. *Leydenberg* stabb'd himself in Prison; *Hogenberts* and *Grotius* were condemn'd to perpetuall Imprisonment; *Arminius* dy'd nine Years before, viz. in the Year 1609. *Aetat.* 49. Nevertheless the *Arminians* remonstrated to the States for a Tolerati-on, which was granted them, and ever since they were call'd *Remonstrants*. But *Barnevelt's* hard Fate was occasion'd or further'd on, by *Maurice*, Prince of *Orange's* distaste, which he took against him, for having advis'd the States to make a Peace with the Archduke, Governour of the Low-Countries, and to neglect the War in *Bohemia*, which had been the unhappy occasion of rooting the *Protestant* Religion out of *Bohemia*, of transferring the Electoral Dignity of the *Palatine* Family, of losing the  
*Palatinate,*

Palatinate, and particularly of removing the Famous Library at *Heidelberg* to *Rome*, to the irreparable Prejudice of Learning, about the Year 1620. at which time *Frederick*, Elected King of *Bohemia*, with his Queen and Children, was forc'd to flee into *Holland* for Refuge. But the aforesaid *Barnevelt* had done not much less Service to his Country, by clearing of the *Brill*, *Flushing*, and other cautionary Towns in *Holland*, from the English Garrisons, &c. *Barnevelt's* Conduct and Fate were too closely copy'd after by *John de Wit*, Great Pensioner of *Holland*, and *Cornelius de Wit*, his Brother, great Bayliff of *Putten*, about the Year 1672. who opposing also the Advancement and Elevation of the Prince of *Orange*, were tore in pieces by the Dutch Mob; whence comes the Expression to Dewit a Man, or to be Dewitted, &c. Yet there were four Medals struck at the same time to their Advantage; as there was one before cast in the Honour of the Synod of *Dort*, bearing date of 1619. and representing the States-Deputies, with this Inscription, *Affertâ Religione*; upon the Reverse there is a Mountain, whose top is adorn'd with a Temple, and these Words, *Erunt ut mons Sion*. The Year before, *Barnevelt* endeavour'd to recompence his want of Number and Votes in that Synod for his *Arminian* Party, by an illegal Levying of Soldiers at *Utrecht*, for to defend the *Remonstrants* or *Arminians* against the *Gomarists*, who were under the Tuition of the Prince of *Orange*, who Marching with 500 Men to *Utrecht*, surpriz'd the new-raisd Companies, and made them submit at first sight, &c.

68. The abovemention'd *John Wickliff*, was avowedly the first Precursor of not only the English Reformation, but also of the whole Protestant Institution



in general, and that even with some regular Encouragement of some National higher Powers, which can't properly be said of all the Antelutheran Protestant Reformers. He was Parson of *Lutterworth* in *Lincolnshire*, and D. of D. whereof he was Professor at *Oxford* for many Years, as *John Bale* Bp. of *Offery* tells us. About 1377. in the 51st Year of *Ed. 3.* *Wickliff* begun to Teach and Preach against the Pope's Supremacy, the Infallibility of the Church, Transubstantiation, Purgatory, Praying to Saints, and the rest of the Popish Corruptions and Superstitions, and was therein encourag'd by *John of Gaunt*, Duke of *Lancaster*, and Father to King *H.* the 4th, and by *Henry* Lord *Piercy*, and other Ministers of State; his greatest opposer was *Courtney* Bishop of *London*, whose Zeal carry'd him so far as to stir up Sedition and Faction in the City of *London* against the Duke, as *Wickliff's* Favourer; accordingly some furious *Londoners* rise up in Tumults against the Duke, who soon after got the Lord Mayor and Aldermen to be turn'd out of their Places, and others put in their rooms, for not timely suppressing those illegal Riots against the King's Uncle, and principal Branch of the Royal Family, and Governor of the Kingdom in the King's Minority. *Wickliff* being under the Regulation and Countenance of that great Minister, and others of the Civil Government, made such a Progress in his Reformation, that the Clergy thought themselves and their *Diana* to be so near Ruin, that the Archbishop of *York*, who then was *Robert Waldby*, (for, as I take it, *Arundel* was then newly Translated to *Canterbury*, in 1396.) and *Robert Braybroke* Bishop of *London*, were sent to the King, then in *Ireland*, to hasten his return, for to Protect Holy Mother Church from utter Destruction.

on: The King, upon his arrival, reprimanded such of the Nobility and Gentry who favour'd those Reformers, then call'd *Lollards*, causing Sir *Richard Story* Publickly to abjure their Principles, with mortal Menaces in case of a Relapse. *Wickliff* being forc'd to depart the Kingdom, he fled into *Germany*, and thence to *Bohemia*; whence, after some Years Banishment, he return'd to his own Parish, where he dy'd, 1387. About eight Years before, Pope *Urban* the 6th pretended to condemn *Wickliff's* Doctrine; as the Council of *Constance* also did, in its 8 Session about 30 Years after that; and in the Year 1428. by an order of the Bishops and Clergy his Body was Exhumated and Burnt, 41 Years after his Death. Nevertheless, his Reformation was carry'd on in *Bohemia*, by *John Huss*, a Priest and Professor in the University of *Prague*, and one *Ferome*, a Lay-Student of the same City, who were both perfidiously Burnt at the Council of *Constance*, for following *Wickliff's* Doctrine; *Huss* in the Year 1415. July 6, and *Ferome* in 1416. May 30. Our *John Bale* says, that *Subincus Lepor* Archbishop of *Prague*, order'd above 200 Copies of *Wickliff's* Writings, fairly transcrib'd, to be Burnt in the said City: There be still extant a great many Manuscripts of his Works in our Universities; the Titles of his most noted Books be those that follow.

*Trialogorum*, lib. 4. *Supplementum Trialogi*, lib. 1. *Dialogus De Fratibus*. *Dialogorum*, lib. 1. *Dialogus Veritatis & Mendacii*. *Ad Parliamentum Regis*, lib. 1. Beginning thus, *Protestor Publicè ut sapè alias*, &c. *De Diabolo Millenario* lib. 1. *Glossæ Scripturarum Manuales*. *Ordinaria Laicorum*. lib. 1. *Ad Rationes Hynnyngham*, &c. *Ad Argumenta Stroda*, &c. *Ad Quæstia Regis & Concilii*, lib. 1. Incip. *Dubium est utrum Regnum Ang.* &c. *Adversus Monachum de S.*  
*Alban*

*Albano, &c. Adversus Petrum Stokes, &c. Adversus Monachum Dunelmensem, &c. In Petrum Agricola.*

*De Christo & Antichristo, &c. De Diabolo & Membris, &c. De fonte Errorum, &c. De 4 Sectis Novellis, &c. Speculum de Antichristo, &c. De Episcoporum Erroribus, &c. De 33 Erroribus Curatorum, &c. Excusationes ad Urbanum, &c. Adversus Consilium terra motus, &c. De Solutione Satanae, &c. De statuendis per plebem Pastoribus, &c. De Purgatorio sectæ Christi, &c. De Baptismo Christianorum, &c. De Apostasia a Christo, &c. De quintuplici Evangelio, &c. De Quaternario Doctorum, &c. De Ordine Christiano, &c. Lucis fenestrenula, &c. De unico salutis agno, &c. De 7 Donis Spiritus Christi, &c. De Religiosis privatis, &c. De perverso Antichristi dogmate, &c. De Prescitis ad beatitudinem, &c. De unitate Christi, &c. Speculum Secularium Dominorum, MS. in Westminster Library, &c. De Triplici Amoris Vinculo, &c.*

*John Wickliff's little Door, or Wicket, or English Treatise against Transubstantiation, was Printed at Norimberg, An. 1546. His English Exposition on the Lord's Prayer is in MS. in Dr. Tenison Archbishop of Canterbury's Library, &c. His English Commentary upon the Psalms, MS. in Lambeth Library, &c. His English Manual, call'd, The Poor Countryman, MS. in Lambeth Library, &c. His various Questions against the Clergy, in English, MS. Lambeth Library, &c. His English Translation of the Mass, Ten Commandments, and other things, MS. in the Library of Emanuel College, Cambridge, &c. His English Translation of the 12 Books of the Agreement or Harmony of the Evangelists, done by Clement Lanthan, Archbishop of Canterbury, in the Duke of Norfolk's Library, &c. His Preface upon the English Translation of the Old Testament, Printed at London, 1550. 128. &c. His English Translation*



Translation of some part of the Bible is in MS. in the Duke of *Norfolk's* Library, Cod. MS. 254. qu. viz. the Harmony of the 4 Gospels, 7 Canonical Epistles, and Dominical and Festival Lessons for the whole Year, taken out of the Holy Scripture, &c. His *English* Translation of the New Testament is MS. in *Cotton* Library, &c. His Version of the whole Scripture is in MS. in the Library of *Emmanuel* College, *Cambridge*, and in *Cotton* Library, under *Claudius's* Effigies, E. 2. and in the Royal Library at *Westminster*, and in *Sion* College, and *Lambeth* Libraries, &c. His *English* Translation also of the New Testament, in particular, is MS. in the Publick Library at *Cambridge*, with a large Preface prefix'd to it; the like MS. is very fairly writ in two Folia-Volumes, in the Duke of *Norfolk's* Family Library, and two Copies thereof in *Lambeth* Library, &c. See *Cajus*, *Fox*, *Usher*, *Wharton*, &c.

In King *Richard* the 2d's time, there was a Bill brought into the House of Lords, by some of the Zealot-Bishops, doubtless, for the taking away, abolishing and prohibiting all *English* Translations of the Bible, but it was oppos'd, with great heat, by the above-mentioned *John* of *Gaunt*, Duke of *Lancaster*, the King's Uncle and Regent, and other Well-wishers to *Wickliff's* Reformation, &c. See in *John Fox's* Preface to his Edition of the *Saxon* Gospels, in the Year 1571, &c. *Thomas James*, in his *Oxford Eclogue*, and, *Of the Corruptions of the Fathers*, and *Orthamus Gratius*, in *Falsicul. Rerum expetendarum & fugiendarum*, Edition'd by *Edward Brown*, Parochian of *Sandwich* in *Kent*, at *Lond.* in Fol. 1691.

How the Followers of *Wickliff* came to be call'd *Lollards*, can't be easily accounted for; Mr. *Richard* is of opinion that they were call'd so from the Metapho

Metaphor of a Weed that choaks the Corn, which in *Latin* is call'd *Lolium*; as, *Infelix Lolium, & steriles dominantur Avena*, &c. but methinks that's too far fetch'd: They were rather distinct Appellations, deriv'd from two several Reformers or Weeders of Christ's Vineyard; for much about the same time as *Wickliff* begun to pull up or weed out the *Papish* Corruptions, there was one *Lolhard Walter*, or rather *Walter Lolhard*, who being stirr'd up by the same Spirit of Christianity, and coming over into *England* with some of his Converts, to joyn their Fortunes, as well as Religion with the *Wickliffists*, whom he had heard were encourag'd by some of the greatest Men of the Government there; but when the *Papish* Bishops and Clergy had so far prevail'd as to make in Fact Weeds of the *Wickliffians*, who had made them so in Theory, (the *Papists* being the Weeds *de Jure*, and the *Wickliffians* the Weeds *de Facto*) soon fix'd the Name of *Lollards* upon all those that were inclinable to *Wickliff's* Reformation here in *England*, as well as abroad; which Foreign Denomination render'd them not only the more expos'd to Publick Hatred, but also more liable to Publick and Legal Prosecutions; but least they should not come within any of the old Statutes, there was a new one presently made against all Hereticks, and the *Lollards* in particular, as they were pleas'd to call them, in 5 *Rich. 2. c. 5*. And in the same Reign there was another Statute made also, as I take it, for their Service, or otherwise, viz. The Acts against Riots, Routs, and unlawful Assemblies, 17 *R. 2. 8*. So likewise in the same Reign, there was a Statute against Spreaders of false and scandalous News or Reports, concerning Peers and Nobles of the Realm, as was often done by the zealous *Papists* against the Favou-

of Wickliff's Reformation, viz. 2 Rich. 2. Stat. 1. 5. These *Lollards* were called also, or rather more, in other Countries, by the Names of *Fraticelli*, *Flagellantes*, *Beghardi*, and the Womenkind, *Beghine*, &c. But these, as well as those mention'd before, were in reality but different Branches of the same gradual Reformation, &c. See Dr. James's Apology for *John Wickliff*, shewing his Conformity with the now Church of England, Printed at *Oxon*, in 1608. qu. Written in Answer to the slanderous Objections urg'd against him by Father Parsons, the Apologist and others; with the Life of *John Wickliff* join'd thereunto. *Tritheim. in Chron. ad An. 1315, &c.*

69. 'Twas thought that *John Wickliff* had some Overtures for his intended Reformation from one *Richard Fitzralph*, who was Born at *Dundalk* in the County of *Louthian* in *Ireland*; and after having been for a considerable time Student at *Oxford*, became Archdecon of *Lichfield*; and in 1347, July 8. was at *Exeter* consecrated Archbishop of *Armach*, and Primate of all *Ireland*. He writ, *De Intentionibus Judaeorum*, &c. *De Paupertate varia*, &c. His *Sermones 4 facti ante Clerum Londinensem*, An. 1356. Printed at *Paris*, An. 1511. apud *Joannem Porvum*, &c. *Summa seu libri undeviginti adversus Errores Armenorum*, Printed at *Paris* in the same Year, by the care of *John Sudor*, or *Sueur*, *Caletibecensis*, D. D. &c. *Defensio Curatorum adversus Mendicantes*. Edit. *Paris*, 1511, &c. *Oratio habitata coram Papa, Cardinalibus & Fratribus Mendicantibus*. An. 1357. at *Avenion* in *France*, where he dy'd, 17 of the Kalends of *December*, 1360. whence his Corps was transferr'd into *Ireland*. Sir *James Ware* in his Book, *De Scriptoribus Hibernia*, further observes, that 'twas pretended that several Mi-  
racles



racles were wrought at his Tomb, and that Pope  
*Boniface 9.* issu'd out a Bull, or Commission, to have  
 those Miracles examin'd and enquir'd into, in or-  
 der to his Canonization, &c. And for his Vou-  
 cher he refers us to *Martyrologium Franciscanum*  
*Arturi à Monasterio*, &c. But our Zealous Bishop  
 of *Ossory*, *John Bale*, blunder's more than ordina-  
 rily in saying, that this *Richard Fitzralph* had been  
 Chancellor of *Oxford*, and afterwards a Cardinal;  
 for which last he produces the History of *Volater-  
 ranus*; who likewise, amongst innumerable other  
 Improbabilities, says, That Venerable *Bede*, our  
 Saxon Historian, was bury'd at *Genoa* in *Italy*, *De-  
 positum Bedæ (apud Valaterran, lib. 14) Genue Visitur*,  
 &c. He might possibly have been Vice-Chancellor,  
 but *Bale* says, *Oxonienſis olim Gymnaſii Cancellarius*  
*magnus*, that is, High-Chancellor, &c. 'Tis like-  
 ly enough what *Bale* observes out of *Wickliff*, in  
*Trialogo & Walden in fascic. Zizaniorum*, that this  
*Richard Armacanus* was encourag'd by some English  
 Bishops (tho' he uses that uncivil word, *Conduſtus*,  
*Hir'd*) to oppose the Order of Mendicant Fryars,  
 &c. *Bale* bestows another ungentle Sarcaſm up-  
 on this great *Armach*, viz. *Cristatus iſte Achilles*,  
*i. e.* That Heathenish, or Warlike Champion, with  
 Crest and Helmet, or with a Cock's-Comb upon  
 his Head, &c. For such ungentleman-like Expres-  
 sions, he is call'd so often by the *Oxford* Historio-  
 grapher, *Foul-mouth'd Bale*, &c. *Trithemius* says,  
 our *Richardus Armacanus* liv'd to the Year 1370.  
*Bale* fixes his Death at the Year 1359. but the  
 more accurate *Warus* places it to the Mortuary of  
 1360. as aboveſaid.

70. Whether the afore-mentioned Primate of  
*Ireland*, afforded any materials against the *Romish*  
*Church* to *Wickliff*, (as *Bellarmin. de Scrip. Ecclæ. 13*

of opinion) or no, 'tis certain, his *Saxon* Ancestors were his Guarantees for his Translation of the Holy Scriptures into his Mother-Tongue. For even in the 7th Century of Christianity, one *Ced-nomus*, a Pious Venerable Poet, publish'd his *Saxon* Paraphrase on *Genesis*, and the chief Historical Parts of Scripture, Printed by *Francis Junius*, at *Amsterdam*, in 1655. See *Bed. lib. 4. Hist. cap. 24.* and *John Tinnmouth* in *Hist. Aur. MS. in Biblioth. Lambethan. lib. 20. c. 7, &c.* In the eighth Century *Alhelmus* Bishop of *Shirburn* in *Dorsetshire*, Translated the Book of *David's Psalms* into the *Saxon* Tongue, as may be gather'd out of his Book, *De Virginit. edit. inter Orthodoxographa, Basil. 1569. tom. 5. pag. 1677.* and out of his Epistle to *Ehfrid*, Printed in *Mr. Wharton's Aulætarium ad Uffer. De Script. & Saer Vernac.* This *Eahfrid* is writ also, *Healifrid*, *Ehfrid*, *Eadfrid*, *Eefrid* and *Ecbert*, who was probably Bishop of *Lindisfarn*, and likely, made also a Version of the Scripture into the *Saxon* Dialect, as may be gather'd out of the Testimony of *William Buttler* in *Balaus, ut supr.* that *Eadfrid's Saxonish* Version of the Gospels was in *Mr. Robert Boyer's* Possession, when *M. N.* transcrib'd thence the Lord's Prayer, in his *Remains of a greater Work*, p. 15. that *Buttler* writ a Pamphlet against the vulgar Translations of the Bible.

In the same 8th Century, *Guthlaucus* a Monk of the Abby of *Croyland*, Translated the *Psalter* into the *Saxon* Tongue, still to be seen in the Publick Library of *Cambridge*, and in the *Cotton Library*; and formerly perus'd by the Protestant Martyr *J. Lambert*, in his Answer to the 26 Articles of the Bishops, &c. See *Ingulph* in his *hist. &c.* Venerable *Bede* is well known to have made a *Saxon* Version of the whole Bible, as also a Translation thereof in the *British* Tongue, if we may believe

believe *Jo. Caius*, in his *Cantabrigian Antiquities*, p. 150, &c. In the 9th Century *Alfred King of England's* Saxon Version of the Psalms was publish'd, with the Latin interlineary Text, by *John Spelman* at London, 1640. qu. that good King professes in his Preface to his Saxon Translation of *Gregory the Great's* Pastoral, printed in *Sir Hen. Spelman's Councils of England*, tom. 1. pag. 379. that he undertook such Translations for the Benefit of the Clergy, as well as that of the Laity; that Learned Monarch setting his proper part of the Head of the Church of England in his Reign, gives us to understand in the said Preface, that his Priests were so Ignorant that they could scarce understand their Prayers in their own Mother Tongue, much less translate any thing from Latin into English, &c. The same Ignorance of the Clergy continu'd to *Giraldus Cambrensis*, Bishop of *Menava's* time, which he bewails in his *Gemma Ecclesiastica*, MS. in Lambeth-Library. King *Aelfred* is thought also to have translated most of the Bible into the Saxon Tongue: And Bishop *Usher* is of opinion, that the Saxon New Testament, MS. in *Bennet College Library* at Cambridge, may be of his Translation, as well as the Saxon Gospels printed at London, 1571. In the next (10th) Century, King *Aethelstan* is said by *Balcan* to have order'd some converted Jews to translate the Bible into the Saxon Tongue, in conjunction, probably, with some of the, most, learned Saxons. In the 11th Century, one *Aelfrick*, Abbot of *Malmesbury*, translated some part of the Bible into the old English Dialect, as may be seen still extant in MS. in *Bennet College Library* at Cambridge, and others at *Oxford*; as also in the *Cottonian Library* at Westminster. About the same time there was another Version of Psalms into the  
Anglo-



Anglo-Saxon Language, to be seen also in the said  
 Library; with the Liturgical Creeds and  
 Scripture Canticles annexed thereunto, &c.

71. *John Harding*, a North-Country Gentleman,  
 well Born and Educated, serv'd his Country under  
 first Lord *Umphrevil*, and under *Edward Duke of*  
*Gloucester* (afterwards King) and was so zealous for  
 the Prerogative of the Crown of *England* over the  
 Kingdom of *Scotland*, that he gave himself wholly  
 to the searching of the Records of both Kingdoms;  
 and upon his return out of *Scotland*, he pretended  
 to have brought with him some Authentick Re-  
 cords, that prov'd the Submission of the *Scotch*  
 Kings successively to those of *England*; which he  
 said to have deliver'd into the hands of *H. 3.* and  
*Edw. 4.* Kings of *England*. He compil'd a  
 great Chronological Work, from the Origin of  
 the *British* Kingdom, down to *Edw. 4.* to whom he  
 dedicated it; with a short Description of *Scot-*  
*land*. He dy'd very old about 1465.

Another noted Historian liv'd about the same  
 time, and publish'd two Topological Pamphlets,  
 containing the Description of *Britanny* and *Ireland*:  
 also larger pieces, Intituled, *De Gestis Arthuri*  
*Regis*, and a Translation in English, of the seven  
 Books of *Polychronicon*, writ by *Ranulphus Caestrensis*;  
 whereunto he added an 8th Book of the Memorable  
 Events of those times; which he perform'd at the  
 instance and for the use of *Thomas Lord Berkeley*.  
 That *Polychronicon* was writ in Latin by the said  
*Ranulphus Higden* of *Chester*, to the Year 1357. and  
 since continu'd to 1387. being the 10th of the  
 reign of *R. 2.* by the Translator; and again brought  
 down to 1460. by the Editor, with a Preface.

The English Translator of that *Polychronicon*, was  
*John Trevisa*, a secular Priest of *Cornwall*, (not of  
 Gloucestershire)

*Gloucestershire*, as *Bale* will have it, Fol. 198. ver pag.) and the Publisher of it was *William Caxton* who printed it at *London* in 1482. with a Continuation from 1357. to 1460. as some deduce from his own Words; so that by this reckoning, *Trevisa* only finish'd the Translation, in 1387. However *Trevisa* prefix'd to that Translation a Dialogue between a Clergyman and his Patron; wherein he shews the Necessity of having an English Translation of the Bible in Writing, for those that did not understand *Latin*, (which he had already done, or was to do, at the request of the said Lord *Berkley*, his Patron) and further observe that King *Alfred* did translate some part of *David's* Psalter into the *Saxon* Tongue himself; and that he order'd *Wyrefrith*, Bishop of *Worcester*, to translate *St. Gregory's* Dialogues into the same *Saxon* Language. 'Tis incredible how those incredible Dialogues should have so bewitch'd the Christian World, from their first Appearance till the *Protestant* Reformation, that all the Writings that ever were Publish'd in the Church of *Rome*, did never do half the Mischief, as to the Corruption of Christianity, and the introducing of all sorts of the *Popish* Superstitions, as that small inconsiderable Volume has visibly done; it contains but four little Parts or Books, but so stuff'd with such prodigious Miracles that they frighten'd most of our first *Saxon* Christian Kings and Queens, not only to exhaust themselves and their Subjects for the building of Monasteries, but also to fly into them and derelinquish their Kingdoms when they had done.

The chief Purport of those Dialogues being to represent the Necessity or Charm of a Monastic Life, and of Praying to Saints, and for the Dead.

There is presently a Stage Erected, and the two Dialogists enter, and scarce speak a Word but what they confirm immediately, not with an Oath indeed, but with such a Miracle, and such *Viva* & *Noce* Witnesses, that puts all the Faculties of the Soul in an instant to a stand, beyond all Conviction; the two Dialogistical Conjurers, with their Dramatick Inchantments, change the Scene in the twinkling of an Eye from Earth to Hell, or from Heaven to Purgatory, or from thence to Earth again; nothing more common than to hear there of the whole course of Nature to be at a stop, all of a sudden, for to prove any of the three Monastick Vowes of *Poverty*, *Chastity* and *Obedience*; if the Point in hand is about the Sanctity and Invocation of some of the lately Deceas'd holy Monks of *Italy*, all the four Seasons of the Year, in a moment, change places, and Dance retrograde in the Dialogistical Circle, instead of going forward in their own: When the Disconrse turns upon bestowing Charitable Prayers or Charitable Alms for the Souls in Purgatory, all the four Elements, *Earth*, *Air*, *Fire* and *Water* are without any more ado reconcil'd, and shake hands and agree locally together, in a full perswasion of the Premises; but least the World should not all agree to bring in their Verdict in behalf of those Innovations, the Master and Disciple of the Dialogues often think fit to Summon other more feeling Witnesses, or rather to impersonate other more surprizing Actors, who could not fail to extort the submissive Applause of all the Auditors or Spectators: In order thereunto the Theater is Grounded, Pedestal'd and Carpetted over with the thickest and most impenetrable Sable, that the deepest Tragedians, from the Shades below could expect: The collateral



Scenes of those Dialogues, are freez'd or ermin'd sideward, with such Conick flakes of Sparkling Fire and Smoke, that the late *Roman* Colony of the new-dug'd Province of Purgatory could Hope or Sigh for: And lastly, its top is Crystal'd over with such transparent and diaphanous Azure, that those new Deceas'd Saints might take up with that Fool's Paradise so long, till they had either forgot or lost the Opportunity of going to any further Heaven. In short, those Dialogues make so Bold with the Damn'd, so Familiar with the Angels or Saints, and so Romantick with the late made Souls of Purgatory, that the bringing in such a medley of unusual Actors upon the Stage, and of so different a Stamp and Interest as those Spirits certainly are, made one of the greatest Professors that ever the *Romanists* had, viz. *Melchior Canus*, a *Spanish* Bishop to cry out a Shame on such ridiculous Farces, and irreligious Fables.

Yet Pope *Zacharie* had deeper Ideas of them than that came to, and knowing what use they might be of for a certain purpose, he had them translated into *Greek*, within 165 Years from their first appearance; and not without the desir'd Success in a great measure, amongst the Superstitiously inclin'd *Grecians*, for they had got such a head there, that *Photius* durst not speak much against them, nor deny them to be *Gregory's*, as may be seen in his *Biblioth. Cod.* 252. Tho' they could not get over the *Grecian* Articles of Purgatory, and the state of the Souls departed, yet they carry'd on the t'other two Points, of Monastick Vows and Praying to Saints, with Pictures, Relicks, and the rest of their more communicative Superstitions, to a much higher degree than that is from East to West: However, they were esteem'd equal with, if not  
above

above the Holy Scriptures, through all the Western Churches, at least they were more Read; especially amongst the new converted *English Saxons*, as appears by the care our good King *Alfred* took to have one of his chief Bishops to translate them into the vulgar Tongue, as he had done himself, *Gregory's Pastoral Care*; which certainly has a quite different stile for the better, than that of the Dialogues, which were exactly copy'd after by our *Saxon Bede*, in his five Books of *Saxon History*, except the meer matters of Fact in bare secular Affairs, which may be tolerably rely'd upon. Yet I have that veneration for venerable *Bede*, that I take him to be the best Scholar and Writer of his Age, and next to him his Scholar *Alcuin*, another *Britain*; and doubtless many good Orthodox Points may be gather'd out of them, and even out of their Homilies, which, without the least question, are the best of all that ever were publish'd in our *Saxon Church*; and especially better than any of the anonymous ones, which are actually, propos'd to be, or already Printed with so much pretended Zeal for our present Constitution; but with what Advantage I can't conceive, unless it be to distance further from us all other *Protestant Churches*, who must necessarily look upon that as a step to favour (tho' I hope 'tis rather to bring over) the *Romish Constitution* to be conformable to ours. 'Tis true, Transubstantiation was not known to our *Saxons*, but the Pope's Supremacy, was chiefly begun, or at least carry'd on by the *Saxon Church*; upon the account of *Gregory the First's* sending his Missioners, *Austin, Melitus*, and other Monks, whose contest with the *British Clergy*, makes it indisputably true that they were introducing a *Romish Supremacy*, to which the *Britains* refus'd to submit, it being utterly un-

known to them, as well as to the rest of the Christian World; but the Saxons, being not only new Converts, but also new Inhabitants, without any Hereditary Right, soon clos'd in with *Austin's* new Romish Supremacy, as well as with the rest of his new Romish Trinkets, mixt with the real Jewels of Christianity. See Dr. *Humphrey's Jesuitism*, p. 5, and 627. where he reckons Transubstantiation also amongst the Chaos of Superstitions, brought in by *Austin*, and the other *Gregorian* Missioners, &c. Not long after *Coadwalla* King of the *West-Saxons*, went with the aforementioned *Aldelmus* Abbot of *Malmesbury*, to *Rome* to be Baptized, where taking the Baptismal Name of *Peter*, he soon after dy'd, in 680. or thereabouts. His Successor *Inas* entail'd upon the whole Kingdom, till the Reformation, such a Badge of the Romish Supremacy, that no other Nation ever wore, nor ours could not be rid of, till *Henry* the 8th's Reign, viz. *Peter-Pence*, or *Rome-Scot*; the last Popish Toll-gatherer thereof, was that noted Historian of England, *Polydorus Vergilius*, living in the 16th Century. 'Twere very easy to go on with such dirty Work, were it not more nauseous to a Protestant Pen, than 'twas to the Reverend Mr. *E—b*, to assert an Agreement between the Saxon Church and our present Constitution; and calls that Speculation a matter of much Consolation, (*Not. ad Hom.* p. 27.) as for the Pall, another Badge of the Pope's Supremacy, with a witness, (p. 49.) he modestly pretends he does not understand it; if so, I can't imagine to what purpose it was publish'd; tho' 'tis far more tolerable for a Young Woman to publish things they don't understand, than for a Divine to recommend things to the Publick he dares not own. 'Twould have been far more Edifying to

have



have publish'd some of the *Saxon Scripture*, MSS. or even some of the *Saxon Liturgies*; especially the *Derbyshire Red-Book*, still extant in MS. in *Bennet-College Library* at *Cambridge*, whereby the Blot of *Variations* charg'd upon *Protestants* by Mr. *De Meaux*, and other *Romanists*, might be undeniably plac'd to the *Romish Account* of gradual *Deviations*, and inimitable *Incertainties*, in their contradictory *Forms of Discipline*, as well as *Articles of Faith*. However, *Trevisa's* old *English Translation* of the whole *Bible* is probably enough the same *Version* that Dr. *James* pretends to have been made long before *Wickliff's Version*, of which old *English Translation* he says there be three *Copies* at *Oxford*, one MS. in *Bodleian Library*, another in *Christ-Church Library*, the third in *Queen's, &c.* To *J. Trevisa* also may be adjudg'd the *Scripture-Preface*, publish'd at *Lond.* 1550. under *Wickliff's Name*.

The formentioned *Ralph Hygeden*, call'd *Ranulphus Cestrensis*, was a *Benedictine Monk*, of *St. Werburg's Abbey* at *Chester*, writ his *Polychronicon* in *Latin*, in seven *Books*, and *Abbreviationes aliorum, &c.* *Ex Stephano Langton, &c.* His *Polychronicon* reaches from the *Creation of the World* to 16 *Edw. 3.* as *Balaus* says; he dy'd about 1345, &c.

72. There was another translation of the *Psalms* into the old *English Tongue*, done by one *Richard Hampole*, who is said also to have writ *Explanatio-nes Lætionum Job, &c.* *De Emendatione Peccatoris, &c.* *Eulogium Nominis Jesu, &c.* *De Incendio Amoris, &c.* *In Threnos Hieremie, &c.* *Regula bene vivendi, &c.* This *Hampole*, tho' a *D. of D.* and in *Preferment*, yet *Departed* into *Yorkshire*, his own *Country*, where, near *Doncaster*, he led an *Eremitical Life*, and was bury'd in the *Church* belonging to the *Nuns* at *Hampole*, about 1430, &c. One *William Battler* (before hinted at) a *Franciscan*

Fryar, writ against all Translations of the Scriptures into the vulgar Tongues; which Libel of *Buttler's* is MS. in *Merton-College Library*, Vol. 143. at *Oxford*. He liv'd about the same time with *Hampole*, &c.

Two *Saxon* Versions of the Gospels, done by *Eadfrid* Bishop of *Lindisfarn*, and *Aldred* a Priest, are in MSS. in the *Cotton-Library* at *Westminster*. See Mr. *Selden* in his *Prefat. ad 10. Scriptor. Angl. and Cambden's Remains*, c. 3. King *Alfred's Saxon* Version of the four Gospels, was not only publish'd by *Jahn Fox*, with a long Preface to Queen *Elizabeth*, in 1571. *qu.* but also by *Thomas Marshall*, with Notes, at *Dordrecht*, 1665. *qu.* together with a *Gothick* Version of the Gospels, done by *Uphila*, the first Bishop of the *Goths*, about the Year 370. publish'd by *Francis Junius*, from the Silver Code of the Monastery of *Werden* in *Germany*. The noted Mr. *Rushworth* had also a MS. of another *Saxon* Version of the Gospels, done by one *Owen* and *Fermennus* Priest of *Harwood*. There is also a *Saxon* Version of *Solomon's Proverbs* in *Cotton-Library*. *Isaac Vossius*, formerly Canon of *Windfor*, had a *Saxon* Translation of the *Psalms*, and an old *Gaulish* Translation of *Tatian's Gospel-Harmony*. See *Fran. Jun.* in *Prefat. Glossar. Goth.*

The Use of the *Saxon* Dialect and Character in *England*, began to wear off about the Year 1100. for in the *Lambeth Library* there be two original Charters, or Patents, granted by *H. 1.* and 2. to *William Corbel* and *Theobald*, two Successive Archbishops of *Canterbury*; in the first of those Royal Grants there is but one of the Ten peculiar *Saxon* Characters chang'd; but in *Henry* the 2d's Charter there be but three of the Ten *Saxon* Letters retain'd; that is, there be seven Letters chang'd for a new different sort of Characters, as well as Language.

Language; which being made up of the Saxon and Norman Dialects, was brought to bear six times faster in the space of those fifty or sixty Years, than it had done in almost the same space of time before, with the considerable disproportion of one to seven. 'Twere much more to the Purpose to publish in part, or whole, such Authentick Pieces of ancient Records as those formention'd Deeds of the Temporalities of *Lambeth* or *Canterbury*, than the best of the old Saxon Homilies, which were mostly made by, and for Ignorant Superstitious Monks, who damning their Share of this Life, with small Hopes of another, to a Misanthropos-Cell, were not at all likely to be very reform'd Criticks in the Best Saxon Language, no more than in the best vernacular Divinity; wherein Monks, even those of the more modern Accuracy, and hodiernal Improvement, scarce ever excel; tho' indeed neither the Language, nor the Divinity is worth excelling in, or even knowing, unless it be some matters of Fact: As for the Saxon Clergy's having a hand in some of those Homilies, were that ever so true, the Penmanship of 'em would be never the more commendable, if we may take the Royal Word of King *Alfred*, in his abovementioned Preface to his Saxon Version of Pope *Gregory's Pastoral Care*, where he assures us that the Ignorance of his Saxon Clergy being so astonishing as not to be able to understand their Common-Prayer in the Saxon Dialect, oblig'd him to take upon himself the *Gregorian Pastoral Care*; 'for I can't remember (says that Royal Pastor) so much as one of the Clergy, when I began to Reign, that could Translate any *Latin* Writing, or even understand the Liturgy in the English Tongue; he means, doubtless, the more refin'd Style of the English or Saxon Dialect.



the Abbot of *Malmſbury*, in his Grammar (*apud Whart ut ſupr.* p. 377.) bears an Authentick Teſtimony to the Ignorance of the Saxon Clergy in his days, which were about 100 Years after King *Alfred's* Reign; and that the ſame groſs Ignorance was ſtill handed down by, as it were, Deſcent of Hereditary Right to the Saxon Clergy, till the end of that Race, and the beginning of the *Norman* Stem, *Matthew Paris* has recorded it in his Chronicle which he writ at *St. Alban's* Abby, whereof he was a Monk, in the Year 1250. to which time he brought down his Hiſtory, viz. from the firſt of *William* the Conqueror to the 35th of *Henry 3.* his words be theſe, not far from the beginning of his Hiſtory, *Clerici quoq; et Ordinati adeo literaturâ carebant, ut ceteris eſſet ſtupori, qui Grammaticam didiciſſet.* So that for a Clergyman to have learnt Grammar, was look'd upon by the reſt of his Clerical Brethren as a Prodigy of Scholarship.

The foreſaid Abbot *Elfric* writ a Paſchal Homily, which was Printed in *London* by *Jo. Daye*, with two other ſmall Tracts of the Sacrament of Bread and Wine, directed to *Wulffine* Biſhop of *Skyrburn*, and *Wulffſtane* Archbiſhop of *York*, wherein he cloſes with the Opinion of *Bertram*, or *Ratramnus*, *Joh. Scotus Erigena*, Abbot *Rupertus*, and *Berengarius*; which was alſo adopted by ſome Saxon Biſhops, and others of the Clergy, in their Synods, to be ſeen in *Sir Henry Spelman's* Collection; 'Tis true, the Doctrine of Tranſubſtantiation, introduced by *Paſchâſius Radbertus*, *Lanfranc* Archbiſhop of *Canterbury*, *Innocent* the 3d, and the 4th Council of *Lateran*, is quite rejected as an Innovation, by *Aelfric* and moſt of the Saxon Church, as well as moſt of the French and German Churches of thoſe days, is demonſtrable by the French Clergyman

BERENGARIUS,

*Berengarius*, and the German Abbot *Rupertus*; and 'tis as plain, that tho' all might almost follow what Explanation they pleas'd of the Sacrament, till the Year 1215. yet the prevailing Party was all along from the beginning of the Dispute, rather inclin'd to the Popish Superstition, as appears by the Writings of *Lanfrank*, the first (after the Norman Conquest) Archbishop of *Canterbury*, and of his Successor *Anselm*, with those of *Adelmanus* and *Guitmundus*, Bishops in *Italy*, and *Algerus* a Clergyman of *Liege*, and afterwards Monk of the Order of *Cluny*, &c. Our Homilist *Elfric* is taken by Mr. *Wharton* to be the same with *Alfric*, or *Alvric*, Archbishop of *Canterbury* after *Siricius*, whom he had succeeded before in the Bishoprick of *Wilton*, and dy'd in 1006. just sixty Years before the end of the Saxon Church and State; he had been formerly also a Monk of *Glassenbury*, with *Siricius*, as well as Abbot of *Malmsbury*; he writ also Homilies of the Saints in the Anglo-Saxonick Dialect, according to the prevailing *Romish* Superstitions, which are in MS. in *Cotton Library*; where also may be seen a MS. of the Book of Canons of the Anglo-Saxon Church, wherein our *Elfric* had a hand as well as others, as Dr. *Fulk* in his Controversy against *Scapleton* gives us to understand; but as for his Paschal Homily, whether writ before or after his Church-Preferments, 'tis plain enough, no Argument for a National Uniformity, in Doctrine and Discipline can be solidly drawn from thence; for nothing was more common both before and after *Elfric's* time, than for private Priests and Monks to write Paschal Homilies for their respective Churches, Parishes or Monasteries, or even for their own Devotion or Exercise: See *Theophilus Alexandrinus*, when he was only in Pri-

*rioch*, which is call'd, *Φῶς Light*; 'Tis still extant  
*Nicéphor Callist. H. E. l. 2. c. 3.* 'tis doubtless spurie  
*Gregory of Nazianzen* has in tom 1. ed. *Par. 1609.*  
 Oration (39th) or Homily in *Sancta Lumina*, &c  
 and 42. *In Pascha*, and 43. *In Novam Dominicam*,  
 which are call'd by Archbishop *Usher*, (against  
 Challenger, pag. 329.) *Paschal Orations*, writ in  
 4th Century; and in the 5th Century, *Cyril A-*  
*drinus* publish'd thirty Homilies, *ἱερολογίων*  
*Festis Paschalibus*, Tom. 5. Edit. *Par. 1638.*  
 about the same time *Proclus P. CP.* publish'd  
*Paschal Orations*, Edit. *Rom. 1630.* In the  
 Century *Ennodius* publish'd two *Paschal Homi-*  
 which he calls, *Benedictio Cerei Paschalis*, Edit.  
*ris. 1611. per Jacobum Syrmundum, cum Notis*,  
 Besides the Homilies of all sorts, writ by *Or-*  
*Basil*, *Austin*, *Bede*, (tom. 7.) and a great n  
 more by *Chrysologus*, *Eucherius*, *Maximus*, &c. w  
 have all of them but a very little *Paschal Un-*  
 mity in their Doctrine or Discipline.

After all that can be said for or against the



be so far from meliorating their Taste or Knowledge of Christian Antiquities thereby, that they would run the Risque of misguiding their Studies, and mispending their best Talents in poring upon old uncultivated Characters, and unimprovable Idioms, and in picking out some few tolerable Notices from amongst the whole heaps of combustible Stuff and obsolete Novelties; besides the danger of corrupting their now well-settled method of arguing and correctness of Stile in their Sermons (by those fade and unsavoury Anglo-Saxon turns of thinking and speaking) which have been with so much Labour and Study transmitted to them by their *Jewels and Bilsons, James's and Hydes's, Cadsworth's and Chillingworth's*, by their *Sandersons and Hammonds*, by their *Tillotsons and Scillingfleets*, by their *Patrick's and Beveridges*, by their *Kidders and Burnetts*, by their *Pearsons and Fells*, by their *Barrow's and Jackson's*, by their *Waltons and Ushers, Thorndikes and Morices, Halls and Taylors, Hornecks and Scotts, Whartons and Caves, &c.* Besides there should be some regard had in that concern to their weak Dissenting Brethren abroad and at home, who in a great measure can't distinguish the Publications of such old Saxon Homilies from the Revival of old Saxon Missals, &c.

Could the Studies of our Antiquities be kept steady, within the Bounds prescrib'd, by those Antiquarians of unbounded Fame, viz. *William Lambert and William Cambden, Sir Henry Spelman and Sir William Dugdale*, with several others of the same tendency, nothing could be thought of more commendable, or more worthy of Publick Encouragement and Undertaking, as well as of private Study and Industry. Out of such Authentick Records and Publick Monuments we might read with as much Pleasure as Advantage the several inter-

vening Alterations in the Conduct and Language of our Ancestors. As to the gradual changes of the Latin Tongue into the different Idioms and Dialects of the European Languages, the different Translations of the Holy Scriptures are unquestionable Monuments thereof, as well as of the manifold Participations of the Hebrew and Greek, by the innumerable Oriental Tongues. The very Embryo or dead Lump of most of the Languages in Europe, may be partly seen in an Authentick Copy of an Agreement and Reconciliation made between the two Brothers *Lewis* and *Charles*, Sons of the Emperor styl'd, *Ludovicus Pius*, in the Year 842. in a Convention of Bishops and Noblemen of both their Kingdoms, at *Strasburg* in *Germany*: *Lewis* took his Oath in what was then call'd the *Roman* Tongue, which was the very last Corruption of the *Latin*, whence the Generation of the *Italian*, *Spanish* and *French* sprung out not long after, to a tolerable growth: The other Brother *Charles* bound himself in what was call'd the *Theutisc*, or *Teutonic*, or *German* Tongue, whence all the Northern Languages, as well as the old *Saxon* and *English* crept out: The Rustick *Roman* Tongue was thus made use of by *Lewis*, *Pro Deo amur, & pro Christiano populo & nostro commun Salvament dist di in avant, in quant Deus savir & podar me dunat; si salvarai io cist meon fradre Karlo, & in adjudha & in cadhuna cosa, si com per dreit son Fradre salvar dist, in o quid il mi altre si fazet. Et ab Ludher nul plaid nunquam prindrai, qui meon val cist meon fradre Karle in damno sit.* *Charles's* Oath was thus, utter'd in the *Theutisc* or *Teutonic* Tongue, *In Godes minna, ind durh tes Christianes folches, &c.* The Oath taken by their respective Subjects begins thus, in the Rustick *Roman*, *Si*  
*Lodhwiig*

*Lodhuwig's Sacrament que son fradre Karlo jurat con-*  
*servat, &c.* In the *Theutisc* or *Teutonick* Idiom thus,  
*O ba Karl thea cid, &c.* It may be seen at length  
 in the *Capitularies* or *Decrees* of *Charles the Bald*,  
 tit. 8. tom. 2. p. 35 of *Baluzius's* Edition; and in  
*Nithard*, Nephew to *Charles the Great*, their Grand-  
 father, lib. 3. p. 393. *Inter Scriptores coetaneos Pithei*,  
 Edit. Paris, 1588. and tom. 2. *Historicorum Francie*  
*Coetaneorum premissis*, pag. 351. This *Nithardus* was  
 born of *Berta*, Sister to *Charles Lamain*, the first  
 Emperor of the West, of the *German* Stock, and  
 King of *France*; he writ four Books of the Discord  
 between the Sons of *Lewis the Pious*, Emperor and  
 King of the *Franks*, to *Charles the Bald*, and ends  
 at the Year 843. that is 30 Years after his Grand-  
 father's Death. See *C. Paulus Petavius*, a Senator of  
*Paris*, in his *Syntagma*, where he says, *Nithard* re-  
 ceiv'd his mortal Wound in a Battle against the  
*Danes* in 835. of which he dy'd, and was bury'd  
 in the Church of *St. Richarius*, whereof he had been  
 Abbot 25 Years. His Father was *Angilbertus*, one  
 of the Saints of the Church of *Rome*.

One *Osfrid* a Monk of *Wissenburg*, translated the  
 Gospels into the old *German* Dialect of the *Franks*,  
 and was printed at *Basil* in 1571. 8vo. in Rhime:  
 As also was done about that time, viz. 880.  
 by *Waldo* Bishop of *Frising's* Order to one *Sige-*  
*frid* a Clergyman, who turn'd the Gospels into  
*Theodisck*, or old *Francick* Rhime: His Preface be-  
 gins thus, *Nu Wil ich schreiben unser heil Evangelion*  
*deyl, So wir nu hier begunnen in frenckeser Zungen*,  
 &c. 'Tis in the *Corbinian* Library at *Friseng*, as  
*Beatus Rhenanus* says in *Rer. Germanar*, lib. 2.

73. About the Year 1420. one *John Parvey*, a Layman,  
 publish'd a little Pamphlet, to encourag. call People  
 to read the Holy Scriptures. He was oppos'd &c.



accus'd by *Richard Lavinham*, a *Carmelite*. About the same time *Ralph Mungin*, and *John French*, a *London Priest*, were accus'd for having and publishing some of *Wickliff's English Translations* of the *New Testament*: See in *J. Fox*, p. 503, and 590, and 611. where there is mention also made of *Richard Fletcher of Ecther*, and one *Hugh Godly*, who were accus'd before the *Bishop of Norwich*, for having and reading the *New Testament in English*; as also *Nicholas Belward* was accus'd for giving four Marks and forty Pence for an *English Copy* of the *New Testament*, and teaching out of the same for a twelve-month, one *William Wright* and his Wife, who became Informers against *Belward* and the rest; whereof one *Alice*, the Maid-servant of *William White*, was also accus'd, for that *Hugh Godly* had Bequeath'd her, in his Last Will and Testament, a Copy of the *New Testament in English*, which was in the Custody of one *Oswald Godfrey* of *Colchester*. Not long after one *Richard Hilmin* was inform'd against before *J. Hales*, Bishop of *Lichfield* and *Coventry*, for having and reading an *English Book*, containing the *Lord's Prayer*, the *Hail Mary*, *Apostles Creed*, *Epistles* and *Gospels in English*. See in *J. Fox*, pag. 714. An. 1485.

In the same 15th Century, the Holy Scriptures are said to have been translated into the *Valencia-Dialect*, and into the *Castilian Idiom* of the *Spanish Tongue*, by the order of *Johs the 2d. King of Leon and Castile*. See in *Conradus Gesner. Partition. Theolog.* lib. ult. Pandect. tit. 2. Fol. 15. a. *Frid. Furius Valentinus in sua Bononia*, Edit. An. 1555. & *Roderic. Sancius*, Par. 4. cap. 34. where he says, that the said King *John* us'd to read the Bible so much as to prejudice his Health, about the Year 1440, &c. About the Year 1515. the *Spanish Inquisition* did forbid

forbid all of the Jewish Extraction to read the Bible in Spanish; and about the same time *Ferdinand* King of Spain, and his Queen *Elizabeth*, forbid the reading of Scripture in the vulgar Tongue, under severe Penalties. See in *Claud. Coussord. in Confut. Error. Waldens. cap. 23, &c.*

One *Michael Adam*, a converted Jew, translated the Bible into the German Tongue, in Hebrew Characters, for the use of the German Jews: He also translated the Book of the Jewish Common Prayers, according to the Usage of the German Synagogues, into High-Dutch, about the Year 1515. with Hebrew Letters, whereof a Copy is in the Bodleian Library at Oxford. And about the Year 1450. *Alphonfus* the 5th, stil'd, the Magnanimous, King of Aragon, Sicily and Naples, translated the Proverbs of Solomon into Spanish, as his Brother *John*, and Successor, did afterwards translate some parts of the Bible into Spanish, as is own'd by *Sixtus Senensis* in his *Biblioth. Sanct. lib. 4.* and *Possevin. Biblioth. Select. lib. 2. cap. ult.* See *Gesner. in Pandect. Theol. tit. 2. Sect. 6. pag. 26.* 'Twas *Alphonfus* the Wise, King of Castile and Leon, that publish'd the Astronomical Tables to the Year 1252, &c.

In the same 15th Century, *Lewis* the 11th order'd the Bible to be translated into French, as 'tis asserted by *John Lambert*, in his Answer to the 26th Article of the Bishops of England, publish'd by him, An. 1532. As also *Charles* the Eighth, order'd the New Testament to be turn'd into French: And about the same time, viz. 1483. *John de Rely*, Canon of the Cathedral at Paris, translated the New Testament into French, See the Geneva Ministers in their Preface to their Translation of the Bible; and *Anthony Verger* in his *Tit. Bibles. p. 137.* and 751.

There is an ancient MS. of the Book of Psalms, in *Latin*, and with a *French* interlineary Version, in the Library belonging to the Dukes of *Norfolk*, Cod. 30. *quar.* probably writ in *England*, about the end of the 12th Century: The beginning of the first and fifth Psalms are thus worded in the old *French* Dialect; Psalm 1. *Beneurez. huom, qui ne allat el conseil des Feluns, è en la voie des Pecheurs ne stout, è en la chaere de Pestilence ne sist.* Psal. 5. *Les meies Paroles a tues Orreilles receif, Sire; entent clamur la meie. Lentent a lavoier de la orefun la meie, limeus Reis & Deus limeus, voiz, elamei: Kar ate io urrai, le matine orras.* The t<sup>o</sup>ther old MS. of the Psalms, in *Latin* and *French*, which is in the *Cottonian* Library, seems to be of a more ancient *French* Version; it begins thus, *Bakun chi ne allat el conseil des feluns; & en la voie des pecheurs ne stout, & en la chaere de Pestilence ne sist.* There is another old Version of the Psalms in an antiquated *Norman* Dialect, together with several *Latin* and *Anglo-Saxon* Translations, MS. in *Trinity-College* at *Cambridge*, fairly writ by *Eadwin*, an *English* Monk, about the Year 1000.

74. *John Fisher* was born in *Yorkshire*, near *Beverley*; and, after his regular Studies, became Member of *Christ-College* in *Cambridge*, where he proceeded Doctor of Divinity, and for some time before was Father Confessor to *H. 8th's* Grandmother, *Margaret* Dutcheß of *Richmond*, whom, it was thought, he perswaded to those Noble Designs of founding two Colleges in *Cambridge*, *Christ's* and *St. John's*, and the *Margaret-Divinity* Professors in both Universities; in acknowledgment of which he was chosen Chancellor of *Cambridge*, after he had been made Bishop of *Rocheſter* by *Hen. 7.* in 1504. which he would never exchange for any other, saying, His Church



arch was his Wife, and he would not part with her because she was poor. He was much esteem'd by Henry 8. till his obstinate adherence to Queen Catherine, the Nun of Kent; the Pope's Supremacy, brought his final Misfortune upon him; for which being imprisoned, he was us'd with unaccountable Torment, as well as Sir Thomas More, were it not that the State-Circumstances, and the Designs of a further Reformation excus'd it in a great measure: he was at last try'd for High Treason by a Jury of Commons (which in the Strictness of the Law he might have excepted against, as being a Member of the House of Peerage) and found guilty and accordingly was Executed on Tower-Hill: his Head was strak'd on London-Bridge, and his Body buried in the Church-yard of *Albhallows Barkin* the same day of his being Beheaded, 22 Jun. 1535. H. 8. The Lord Cromwel, Secretary of State, sent to him, a little before his Execution, his Brother, Mr. Fisher, to advise him to ask the King's Pardon, for the Encouragement he had given to the Nun of Kent, but the Bishop made light of it, as being no farther concern'd than the Curiosity led him to, or to that effect. This renowned Prelate publish'd several Theological Pamphlets, viz.

*Epistola De Charitate Christiana; ad Hermannum*  
*unatum Goudanum & Decanum Ecclesie beata Vir-*  
*gis apud Trajectum inferius, &c. De Necessitate*  
*indii, &c. Psalmi & preces selectae ex Davide*  
*Novo Testamento, &c. De fiducia & Misericordia*  
*&c. Conciones duae; una de Passione Domini;*  
*altera de Justitia Pharisaorum & Christianorum; cum*  
*oratione ad Elizabetham sororem suam, &c. De unica*  
*Magdalena, adversus Jacobum Fabrum Stapulensem,*  
*Commentarii in 7 Psalmos Penitenciales; Inter-*

prete Joanne Fen à Montecauto, &c. Convulsio Calumniarum Ulrici Veleni Minihoniensis, quibus Patrum Apostolorum nunquam fuisse Roma cavillatur, &c.

Concio Londini habita vernaculè, quando Martini Lutheri Scripta publice igni tradebantur; ab Richardo Pacao Latine reddita, &c. Assertionis Lutherana Confutatio, &c. Sacri Sacerdotii Defensio, contra M. Lutherum, &c. Contra Captivitatem Babylonicam ejusdem Lutheri, Capita 12, &c. De Eucharistia, contra Joannem Oecolampadium, &c. Methodus perveniendi ad summam Religionis Perfectionem; quam è carcere arcis Londinensis ad sororem seipsa, &c.

Most of these Pamphlets and Libels were printed together in Folio, An. 1557. with two more, writ or own'd by King H. 8. On the Day of his Execution he is said to have dress'd himself with more than ordinary care, declaring, He was now to be a Bridegroom; and being led out, he open'd the New Testament at a venture, and pray'd that such a Place might turn up as might comfort him in his last moments; the Words on which he cast his Eyes were, 'Tis Life eternal to know thee the only true God, and Jesus Christ, whom thou hast sent. 'Tis said likewise, that when the Cardinal's Cap was brought to him in Prison, he declar'd he valu'd that Honour so little, that if the Hat were lying at his Feet he would not take it up, &c. When he came in sight of the Scaffold, he threw away his Walking-Stick, saying chearfully, Come on, O Feet, you have but one little step more to come to your Journey's end; where, when he arriv'd, that is, upon the Scaffold, he repeated the celebrated Hymn, Te Deum laudamus, &c. He was very old when he was led to Execution, &c. 'Tis observable, that Sir Thomas More and Bishop Fisher, being both Fellow-Prisoners, and of a very considerable

Character, their respective Apothegms have been promiscuously attributed to each other, &c. See more particulars of Bishop *Fisher* in his Life, writ by *Richard Hall*, D. D. sometimes of *Christ's-College* in *Cambridge*, afterwards Canon and Official of the Cathedral Church of *St. Omer*, who leaving it in MS. behind him, at his Death, *An. 1604.* 'twas, as a choice Rarity, repos'd in the Library of the *English Benedictines* at *Dieuward* in *Lorain*; afterwards several Copies of it going abroad, one came into the Hands of a Person who call'd himself *West*; from him it came into the Possession of *Franciscus a Sancta Clara*, *An. 1623.* and from him (as he himself hath told me, says the *Oxford Antiquarian*, divers times) to *Sir Wingfield Bodenham*, who keeping it in his hands several Years, with an intent to Print it, in the Name of the true Author, did impart it for a time to *Dr. Thomas Bayly*; so that forthwith he taking a Copy of it, and making some Alterations therein, he sold the said Copy to a Bookfeller, for a small Sum of Money, who caus'd it to be printed at *London*, under the name of *Thomas Bayly*, D. D. 'I have seen, says Mr. Wood, a Manuscript, containing the said Bishop's Life, beginning thus, *Est in Eboracensi comitatu, octogesimo à Londino lapide ad Aquilonem Beverlie, oppidum, &c.* But who the Author was, I cannot tell; 'twas written before *Hall's* time; and 'tis not unlikely but that he had seen it, &c. Bishop *Fisher's* Body was remov'd from the Church-yard of *Alhallows Barkin* to the Chappel belonging to the Tower of *London*, call'd *St. Peter's ad Vincula*, by *Mistress Margaret Roper*, *Sir Thomas More's* Daughter, and his Head was soon taken down from *London-Bridge*, by the same Lady's Management, as far as I know; but not by the King's Order.



atleast, not for that reason which is superstitiously given by the Popish Party, because it seem'd to flourish and become more venerable, the longer it was perch'd up there, as *Romantick Sanders* will needs have it, in *Schism. Angl. ut supr.* Fol. 79. vers. &c.

'Tis further observable, with our learned Mr. *Echard*, in his excellently well-pen'd History of *England*, pag. 678, 679, 680, 681 and 682, that both Bishop *Fisher* and Sir *Thomas More*, in conclusion, declar'd, That they believ'd it in the Power of the Parliament to settle the Succession to the Crown; therefore they were ready as to that particular, but not to the rest of the Oath that pronounc'd the King's Marriage unlawful, according to what they had declar'd just before to the same Meeting of the Privy-Council at *Lambeth*, viz. That they neither condemn'd such as made the Act, nor such as took the Oaths, &c. When Bp. *Fisher* sent in particular to Sir *Thomas More*, to know his further opinion about their joynt Concern in Conforming or not Conforming to the present Constitution of that Government, Sir *Thomas* was so very cautious that all the Message he sent, was only, ' That the Act was like a Sword with two ' Edges; for if a Man answer'd one way, it would ' confound his Soul; and if another, it would condemn his Body, &c. And likewise when Mr. *Rich*, the King's Solicitor, came as a private Friend to perswade him to take the Oath, urg'd him with the Act of Parliament, and ask'd him if he (*Rich*) should be made King by Act of Parliament, whether he would acknowledge him? He answer'd, ' He would, because a King might be ' made or depos'd by a Parliament; but the matter ' of Supremacy was a point of Religion, to which ' the Power of Parliaments did not extend; so ' that

‘ that both of them rested in satisfying their Con-  
 ‘ sciences by not Swearing to the Supremacy, but  
 ‘ would not declare against it.

All this being witness’d against *Fisher* and *More*, these Particulars were laid together, as amounting to a Denial of the King’s Supremacy; whereupon they were both judg’d guilty of Treason, pursuant to the Act of Parliament made in 1534. 2<sup>d</sup> *H. 8.* ‘ Wherein are set forth the Exactions of the Court of *Rome*, grounded on the Pope’s Power of dispensing; and that as none could dispence with the Laws of God, so the King and Parliament only could dispence with the Laws of the Land: Therefore such Licences or Dispensations as were formerly in use, should for the future be granted by the two Archbishops; some of which were to be confirm’d under the Great Seal; and that all Commerce with *Rome* should cease: ’Tis nevertheless therein further declar’d, That there shall be no alteration of any Article of the *Catholick Faith* of *Christendom*, or of that which was declar’d necessary to Salvation, &c. This Bill for taking away the Pope’s Power, was begun the 9th of *March* in the House of Commons, who sent it to the Lords in five days time, where, after six days longer it pass’d without opposition; the Offenders against it were to be punish’d according to the Statutes of *Premunire*, &c. But more particularly pursuant to another Act of the same Sessions, which pass’d both Houses in six days time, without any opposition.—‘ Confirming the Sentence of Divorce, and declaring all Marriages within the Decrees prohibited by *Moses* unlawful.—Settling the Succession of the Crown upon the King’s Issue, by the then present Queen *Ann*, or, in default of that, to the King’s right Heirs for ever.—‘ *Ann* to take a particular Oath to maintain the

' Act; and upon refusal, the Punishments due upon  
 ' misprision of Treason, to be inflicted accordingly,  
 &c. And there followed two other Acts to the  
 same Purport, the one of Enacting the Submission of  
 the Clergy; the t'other for the Election of Bishops  
 with the King's Licence and Nomination by their  
 respective Chapters of Cathedrals, &c. But above all,  
 the foremention'd Condemnations of *Fisher* and *More*  
 were in pursuance of another *Act of Parliament*, which  
 pass'd in the ensuing Winter, declaring, ' The King  
 ' to be the Supreme Head on Earth of the Church  
 ' of *England*, and appointing that to be added to his  
 ' other Titles; empowering also him and his Suc-  
 ' cessors to reform all Heresies and Abuses in the  
 ' Spiritual Jurisdiction; and by another subsequent  
 ' Act they gave the King the First-Fruits and Tenths  
 ' of Ecclesiastical Benefices; declaring some things  
 ' Treason; one of which was the Denying the King  
 ' any of his Titles, or calling him Heretick, Schis-  
 ' matick, or Usurper of the Crown, &c. And by  
 ' another Act provision was made for erecting 26  
 ' Suffragan Bishops over *England*, for the more spee-  
 ' dy Administration of the Sacraments, and the  
 ' better Service of God, &c. In the same Parliament  
 Subsidies were granted, which had been disus'd for  
 about twelve Years, and now introduc'd with the  
 highest Preamble of the Nation's Felicity under  
 the King's Government these 24 Years, that Elo-  
 quence and Flattery could dictate. *Fisher* and  
*More* by two special Acts attainted of the Misprision  
 of Treason, as aforesaid, &c.

'Tis still further observable, that *Fisher's* Book,  
*De fiducia & misericordia Dei*, is forbid, or prohi-  
 bited, in the *Roman Index*; as containing the *Pro-*  
*testant* Doctrine of Faith and Justification: But  
*Bellarmin* will have it to be either Supposititious, or  
 belonging



belonging to another *John Fisher*, tho' the said Index expresses, *Johannes Fisherus Rossensis, &c.*

75. Since we declar'd in Numb. 24. pag. 15. that the Pamphlets ever since the beginning of Printing, would be in a great measure drawn into our present undertaking, 'twill not be amiss to mention the most famous Writers of small Tracts, especially from the very original date of the Press, whereof one of the Prime, if not the very first, was,

*William Caxton*, a Mercer of London, who first practis'd Printing in the Abbey of Westminster, An. Dom. 1471. and 11 *Edwardi Regis* 4. whence a Printing-Room came to be call'd a Chappel amongst our Printers. He is probably the same with the Historian, who owns he was set upon his Historical Enterprizes (as *John Bale* assures us, in Cent. 5.) by the imperfect Essays of that kind, of a certain School-master at St. Albans, which he improv'd out of *Titus Livius*, *Austin*, *Gildas*, *Bede*, *Cassiodorus*, *Geoffrey*, *William Martin*, *Theobald the Carthusian*, and such-like, from the first Establishment in the Island of Great Britain, down to the 23d of Edward the 4th. An. Dom. 1483. mixing therewith a great many old Women's Stories, as the said Mr. Bale informs us. His Historical Pamphlets be,

*Fructus Temporum*, in seven Parts; which begins with, *Cum sit cunctis Christiana Religio*, &c. *Descriptio Britannia*; which contains 29 Chapters. *Vita Divi Edwardi*; beginning, *Gloriosi ac Deo delecti Regis Edwardi*, &c. *Historia Arthuri Regis*, &c.

But his most noted Pamphlet is his Translation of *Cappgrave's Catalogue of the Saints of England*, out of Latin into English, printed at Lond. 1516. &c. 'Tis very much to be wonder'd that *John Walsley*, a Popish Secular Priest, and the English *Samaritan Martyrologist of the Saints of Great Britain*

does neither place *Capgrave* nor *Caxton* in his Post-List of the Authors he gather'd his foregoing *English Martyrology* out of, tho' he promises in the Title of the said List to set down the Authors quoted in the Margin of the Book, out of whom the former Lives of Saints are gather'd; he certainly comes of a lying Education, for he quotes *Jo. Capp.* in *Catol. SS. Britan.* very often in the said Margin, as particular, pag. 20. 67. 1, &c. with several others not placed in the said List: As for Example, *Jo. Rouse*, in *Nomine Civit. Lichfield, &c. Monument. Antiq. Provin. Clamorg. M. S. &c. Alredus in Vita S. Edwardi R. & Confess. &c. Nova Legend SS. Angl. Fol. 331.* of *William Herbert*, Archbishop of York, &c. *Petrus Canisius* in *Martyrol. German. &c. Johan. Anglicus* in *vita Henrici de Tinmouth in Northumbr. Eremit. &c. Breviar. Suec. &c. Flodoard. &c. Flores SS. Angl. Ord. D. Benedict. &c. Subense Martyrol. &c. Tabula Eccl. S. Petri Roma, &c. Croyland. in Vita S. Elfred. &c. Regist. Eccles. Laudanensis & Catalog. Episcop. ejusdem, &c. Galefin. in suo Martyrolog. &c. Johan. Magn. in Hist. Goth. &c. Catal. Ep. Saltzburgens. &c. Bravon. in Vita S. Oswald. &c. Flores SS. Angl. &c. Chronicon Hibernia, &c. Annales Cambria, &c. Catalog. SS. Hibernia, &c. Dorotheus in Synops. &c. Calendarium Sarum, &c. Tabula SS. Hibernia, &c. In Addit. SS. Hibern. &c. Joan de Kirkstat in Monasticis, &c. Annales & Breviar. Sarum. &c. Felix Croyland, &c. Cratopol. De Episc. German. &c. Chron. Lamberti de Loos Monach. Camerac. &c. Acta S. Winefreda. pag. 94, &c. Speculum Fratrum Carmel. &c. Lidgat. in Vita S. Albani, &c. Registrum Ecclesie Elnonens. pag. 110, &c. Manolog. Gracor. &c. Registr. Eccles. Windso-riens. &c. pag. 114, &c. Pontic. Virum. p. 113, &c. Atto Episcop. Ostient. in vita S. Milburg, &c. Most,*

if not all, of those Vouchers, are of no manner of Authority, no more than *Caxton*, *John Vicar of Tinmouth*, *Alford*, *Wilson*, *Capgrave*, &c.

*John Capgrave* was Born in *Kent*, and afterwards being of the *Austin* Eremits of *Canterbury*, was Father Confessor to *Humphrey Duke of Gloucester*, Brother to *H. 5.* He commented upon most parts of the Holy Scripture, but his most famous Writing was the *Catalogus Sanctorum Angliae*; the beginning of which was in these Words, *Sancti Patres qui priscis saeculis temporibus*, &c. He dy'd at *Lynn*, 12 August, in the Year 1464. and was buried in the Quire of that Cloyster. The chief Historians of *Great Britanny*, that preceded him, were, *Gildas Cambrius*, *Ambrosius Merlinus*, *Merlinus Caledonius seu Sylvestris*, (whose testimony is made use of by the Historian *J. Harding*) *Gildas Albanus*, *Gildas Radonius seu Sapiens*, *Nennius Banchoensis*, *Venerable Bede*, *Geoffry of Monmouth*, *Gyraldus Cambriensis*, *Asserius Meneviensis*, *Eadmerus Cantuariensis*, *William of Malmesbury*, *Roger Howden*, *Gulielmus Neuburgensis*, call'd *Little Will of Newbury*, *Henricus Huntindonensis*, or *Harry of Huntington*, *Matthaeus Paris*, or *Mat. Parry*, *Matthaeus Westmonasteriensis seu Florilegus*, or *Mat. of Westminster*, *Ranulphus Cestrensis*, *Simcon Dunelmensis*, *Felix Croylandensis*, *Florentius Wigorniensis*, *Johannes de Forda vel Oxenforde*, *Thomas Langford*, *Robert Buckland*, *Jocelinus de Furnes*, *Jocelinus de Brakeland*; with a great many more of the same Legendary Tincture; for most of those foregoing Historians (except perchance a good part of *William of Malmesbury*, and *Henry of Huntington*, *William of Newbury*, *Roger of Howden* and *Matthew Paris*) are, generally speaking, but a little better than that Pious Cheat, call'd by *Pierre*, and others of the Pontifical Leggottry, *Sanctum Graal*, concerning the *Miracles of Joseph of Arimathia*, and the Dish from *Christ's Last Supper*, and of *Christ's*



ved, with such-like *Popish* Prophanations, where-with that amphibious piece of the forg'd Relicks of *Glassenbury* Monastery is trim'd and chequer'd out, perchance 'tis the same Romance that is call'd, *Saincgreal*, by *Borel* and *Madamoiselle La Houliere*, and others, who write *Des anciens Contes de troubadeurs de Provence, &c.* Out of all such trash *Capegrave*, *Caxton* and *John Tinnmouth* cull'd their respective Legends of the Lives of Saints, which were publish'd at *London* in 1516.

This *John Tinnmouth* was first a Grey-Fryar of *Lynton* in *Norfolk*, then consecrated Bishop of *Argot*, *in partibus Infidelium*, being one of the first that was ever ordain'd Bishop with such emissary or missionary Titles; but his real Employment, as well as Subsistence, was the Vicaridge of *Boston* in *Lincolnshire*, where he dy'd, and was buried in the Church-yard there, right against the midst of the high Altar, in 1524, &c. See *Dr. Wm. Nicholson*, in his *English Historical Library, &c.* As good an Historian as most of these was,

*Sir Geoffrey Chaucer*, who was born at *Woodstock*, in *Oxfordshire*, and became the first Refiner of the *English Language* and Poetry: He translated *Noctius's* Tract, *Of the Comfort of Philosophy*, for his Son *Lewis Chaucer*; to whom also he sent a Mathematical Pamphlet, *De Astrolabii ratione*, beginning, *Fili mi Ludovice, &c.* His chief Poetical Pamphlets be, *Of the Ruin of Princes, &c.* *Of the Court of Venus, &c.* *His Dream, &c.* *Of the Funeral and Burial of Mercy, &c.* *Upon the Death of the Dutchesse Blanchia, &c.* *The Complaint of the Black Soldier, &c.* *The Praises of good Women, &c.* *Moral Emblems, &c.* *The Chorus, or Dance of Ladies, &c.* *Satyrs, Plays, Poems, &c.* He is said to have reflected very much upon the Idleness of Monks; the Multitude of Priests; the Canonical or set-Forms

Forms and Hours of Prayers, practis'd by Religious Orders and Cathedrals, and upon Relicks of Saints, Ceremonies, &c. He dy'd about the Year 1450. All his Pamphlets have been often printed together in Folio, and particularly very lately in a very fair Character, &c.

*John Lydgate*, a *Benedictin* Monk, of *St. Edmundsbury* in *Suffolk*; travell'd into *France*, where he learnt the *French* Tongue to that Perfection that he writ a small Tract of the Precepts, or Rules for the attaining of that Language; which, with all other sorts of Learning known in those times, rais'd him to be the second *Chaucer*, for the reforming of the *English* Tongue, Poetry and Stage. Accordingly he Publish'd, fifteen Poems, *Of the Genealogy of the Gods*; nine, *Of the Fall of Illustrious Men*; *The Lives of the Kings Edmund and Ethelstan*; *The Acts of Guy of Warwick*; *Of King Arthur's Round-Table*; *The Parliament of Birds*; as a Second Part to *Chaucer's Assembly of Birds*, &c. He dy'd about 1471. and was bury'd in his said Monastery, at *Bury* in *Suffolk*, &c.

*William Elphinston*, a *Scotchman*, became Bishop of *Aberdeen*, and High Chancellor of that Kingdom, in *James* the 3d's Reign: He procur'd *Aberdeen* to have the Advantage of a Royal Colledge, and an University to be erected there. &c. Out of all the ancient Monuments that he could find out in that Kingdom he writ, *Antiquitates Scotorum*, &c. *Conciliorum Scotorum*, &c. He dy'd about 1481. Out of all these Funds *Hector Boetius*, *John Major*, *John Lesley*, *Thomas Dempster* and *John Spotswood* Archbishop of *St. Andrews*, and other *Scotch* Historians, compil'd the best part of their respective Histories, as *Elphinston* had done before, out of the *Antiquitates Scotorum*, writ by *Elphinston*, Archdeacon of *St.*

*Androm,* tho' originally a Spaniard, who liv'd under *Malcolm* the 3d, King of Scotland, *An. Dom.* 1091. At which time *Alphred*, Treasurer of the Church of *Beverly*, near the Confines of Scotland, writ the general History, from the Origine of the Britains down to his time, under *William* the Conquerour, &c. Those Ancient Historians commonly writ their Antiquities in Verse; whereof some fragments are to be seen in *Cambden*, *Dugdale*, *Usher*, *Sir James Ware* and others, who cite these Authors for them, viz. *Arnolphus De Liseux*, *Godfrey* of *Winchester*, *John Hauvise*, *Walter de Mapes*, *Joseph Iscarus* of *Exeter*, under King *Henry* 1. *H.* 2. *Richard* 1. in the 12th Century, &c. *Alexander Neckam*, *Robert Baston*, *Mauritius Morganensis*, *Daniel Elingham*, *Johannes Canonicus*, *Robert* of *Glocester*, *Johannes Peckam*, *Henricus Auriacus*, *Michael* of *Cornwal*, under King *Ed.* 1. and *Hen.* 3. in the 13th Century, &c. *Henry Bell*, and *Thomas Ocleave*, under King *Hen.* 4, and 5, &c. *Johannes de Meumes*, *Hugo Eboracensis*, &c. *Torna Egeas*, *Ameyginus*, *Ficus Sleptensis*, *Madudius*, *Coemanus*, *Tigernacus Cluanensis*, *Flannus*; all the 7 last being Irish Chronological Poets, &c. *Poema Chronologicum Hibernia*, *Annales Forbissiorum De Uccan*, *Dungallenses Annales*, *Dubdalethaus Armachanus Annalista*, *Annales Ultonienses*; *Ruanus* or *Tuanus* King of Ireland, and Chronologer, &c. See in *Rodericus O Flaherti Ogygia*, Edit. Lond. 1685, &c. *Phil. Ofsalevannus*, *Colgan's Trias Thaumaturgica*, *Goghagan's English Version* of the Codex of *Cluanan*, *Peter Walsh*, &c. All these last belonging to the Irish Antiquities.

76. The most clamorous and impertinent Pamphleteers and Libellers against the Grounds and Beginning of the Protestant Reformation here in England, were these that follow, viz.

*Thomas Brynknel*, who was first of *Lincoln-College*,  
Oxon,



*Oxon*, then Regent of the Free-School joining to that of *St. Mary Magdal.* there; afterwards Commoner of *University-College*, at last Reader of the Cardinal's Divinity-Lecture, after he had proceeded in Divinity, 1507. He Libell'd *Luther* with a poor Pamphlet, about the Year 1521, a little before he dy'd, &c.

*John de Coloribus*, who by birth was an Outlander, and by profession a Black-Fryar, and a Member of the College of the Cardinal's new Erecting, and writ a sorry Libel against *Luther*, An. 1521. &c.

*John Roper*, who was born in *Berks*, in the Diocess of *Sarum*, and became Fellow of *Magdalen-College, Oxon*, and Reader of Philosophy, and then of the Sentences in the said College. In 1502. he was confirm'd *Margaret* Professor by the Foundress of that Lecture, and soon after was made Vicar of *St. Mary's Church* in *Oxon*, and Principal of *Sale-surry*, and *George Hall*, in that Parish, Doctor of Divinity, Canon of the College founded by King *Henry the 8th*, (now *Ch. Ch.*) in *Oxon*, and at last Rector of *Whitney-Church* in *Oxfordshire*. He writ, by the King's appointment, a Pamphlet against *Luther*, a little more learnedly than the rest of the *Romish* Zealots; tho' he durst not write openly, yet he Preach'd against the King's Divorce, &c. He dy'd in 1534. and probably was bury'd in *Magdalen-College Chappel*, &c.

*John Kynston*, who was a Minorite or Grey-Fryer, and chosen Divinity Reader in *Magdalen College, Oxon*, and soon after elected *Margaret* Professor, in the Place of *John Roper*; and being Doctor of Divinity, he did write, by the King's Command, a Pamphlet of course against *Luther*, &c. He dy'd in 1535. and was bury'd in *Durham*, now *Trinity*.

*College, Oxon; where, on a little Grave-Stone, is writ, Obiit Johannes Kynton Frater Minor sacre Theologia Professor. 20 Jan. 1535.*

*Anne*, or rather, as most call her, *Elizabeth Barton*, was a Nun in King *Henry* the 8th's Reign; who publish'd her Prophetizing Libels against the King and Government; dispersing far and near ' That ' King *Henry* was now no more King, because he ' did not Govern according to the Law of God; ' and that *Mary* his Daughter by Queen *Catherine*, ' should be in time and right, Queen of *England*, ' before *Elizabeth* that was then prefer'd before the ' other; and that the King should not live one Month ' after his Marriage with Mrs. *Bullen*; with other wicked Predictions of the same nature, tending to stir People up to Rebellion, as it came to pass about two Years after. She was encourag'd by the late Archbishop *Warham*, Queen *Catherine*, Bishop *Fisher*, Sir *Thomas More*, Sir *Edward Nevil*, Lord *Montacute*, the Marquess and Marchioness of *Exeter*, (who was *Henry Courtney*, Earl of *Devonshire*, and his Wife one of the *Plantagenets*) *Margaret*, Countess of *Salisbury*, Daughter of *George Duke of Clarence*, (Brother to *Edward* the 4th) and Mother to Cardinal *Pool* Archbishop of *Canterbury*; as also by the Lord *Hussey* and Doctor *Mackrel* Prior of *Barlings* in *Lincolnshire*, who lead the Rebels of that County, about 20000 in number; and lastly, by the Lord *Darcy* and Mr. *Ask*, who headed near 40000 *Yorkshire* Rebels, calling their March and Progress, *The Pilgrimage of Grace*; and having on their Sleeves and Banners the five Wounds of our Saviour; besides all the Fryars, Monks and Nuns in general, who, with a great many more of the Zealot-Laity and Bigotted Clergy, animated and spread abroad their Libelling and Designing Prophecies

phacies of Treason and Rebellion, originally publish'd and vented by the said *Elizabeth Barton*, who was call'd *The Holy Maid of Kent*: The Plot being discover'd she was attainted for High-Treason in Parliament, together with two *Benedictin* Monks and 2 *Franciscan* Fryers, her 4 familiar Genius's or Fiends, and soon after duly Executed in 1534, as notorious Traitors. In like manner the Lord *Hussy*, Prior *Mackrell*, Lord *Darcy*, Mr. *Ask*, and Sir *Edward* (or Sir *John*, as some call him) *Nevil*, were try'd and executed for open Rebellion: As *Fisher* and *More*, by two special Acts of Parliament were at the same time attainted of Misprision of Treason; and 5 other Cletks were likewise condemn'd for refusing to take the Oath of Succession. A Bill also of Attainder, pass'd in Parliament not only confirming the Sentences that had been given against the Marquess of *Exeter*, the Lord *Montacute*, and others that had been condemn'd at common Law; but of some that were newly attainted without a Tryal; of these some were Absent, and others in Prison; but it was thought not convenient to bring them to make their Answers: The principal of these were the Marchioness of *Exeter*, and the Countess of *Salisbury*, Mother to Cardinal *Pool*; this was ascrib'd to the Lord *Cromwel*'s Management, which happen'd to be his own fatal case at last; for according to that Precedent he was himself not long after Condemn'd and Executed. Archbishop *Warham* dy'd in 1532. and about four Years after, the Abdicated Queen *Catherine* also deceas'd in Peace, in 1536. at *Kimbolton* in *Huntington*.

77. One of the most honest and worthy Barristers and Counsellors that ever stood at the English Bar of our Courts of Justice and Equity, was the Famous *Stingerman*, who laid the soundest and solidest



Foundation for the Study, Knowledge and Practice of both Law and Gospel, that could ever be almost desir'd to square with the Christian frame of our English Constitution and Protestant Reformation in Church and State. In order thereunto, he publish'd betimes several Law-Pamphlets or small Juridical tracts, partly written in Latin and partly in English, such as his famous and never to be forgot

*Dialogus de Fundamentis Legum Angliae & de Conscientiâ*, Edit. Lond. in 8vo. 1528. 1598. 1604. 1613. &c. This is the Book, which is commonly call'd, *Doct̃or and Student*, being a Dialogue between a Doct̃or of Divinity and a Student in the Common Laws of England. With the Edition of the said Book 1528. I have seen (say's my Author, the most accurate Oxford Antiquarian) this Book following bound, with several copies of it, *Principia sive Maxima Legum Angliae*, a Gallico illo (ut fertur) sermone collecta & sic in Latinum translata, non solum generosis studentibus, verum etiam terrarum Dominis & possessoribus summe necessaria,—printed by Richard Lant, 24 Dec. 38 H. 8. Anno 1546. in 8vo. Whether this Book which is printed in an English Character, as the Dialogue is, was compil'd by Singerman, I know not: But the English Copy of *Dialogus*, &c. call'd, *Doct̃or and Student*, &c. printed at London in 8vo. Anno 1604. contains two Books of Dialogues, the first of which hath 32 Chapters (whereas the Latin Impression of 1528. and 1604. contains but 24) and the second, 55 Chapters. Not inferior to the former, is his

*Dialogue concerning the Power which belongs to the Clergy, and the Power which belongs to the People*, &c. Another tract, *Of the Power of the Clergy according to the Law*, &c. *A Treatise shewing that the Clergy cannot make Laws*, &c.

Apology

Apology written to Sir Thomas More, &c. Treatise of the Church and the meaning thereof, &c. Treatise of the Sacraments thereof, &c. with several other things which are mention'd in *John Bale, De Scriptorib. Maj. Britan. Cent. 8. num. 75. &c.*

*Christopher Seintgerman*, call'd by some *Senyarmayn*, or *Seyngerman*, Son of Sir *Henry Seintgerman*, Knight, by *Anne* his Wife, Daughter of *Thomas Tyndal*, Esq; was Born, as is thought, in *Warwickshire*, at *Skilton*, near *Coventry* (in the Chappel or Church of which place, his Father and Mother receiv'd Sepulture.) After finishing his Accademical Studies, he became a Student and Barrister of the Inner Temple, where he was esteem'd eminent not only in the common, but also in the Civil Law and Divinity; whereby, afterwards he obtain'd Immortal Fame among the Citizens of *London*; and his company was much desir'd by Scholars and Clergy. He liv'd a Bachelor, and shew'd himself so generous in his Profession to those that stood in need of it, that he very seldom or never took a Fee; what he got, and what he could spare out of his Paternal Estate, he expended in purchasing Books; so that several Years before he dy'd, his Library exceeded any one or two that belong'd to any Person or Persons of his Profession. Every Night, after his Business was past, he read a Chapter in the Bible to those that belong'd to him, and the Substance thereof he expounded to them; by which Gospel-conduct of his, the *Romanists* of those days did rightly conclude him to be a reform'd *Catholick*, or a true *Christian Protestant*.

At length, this worthy Counsel at Law, dying 28 Sept. 1540. was bury'd not far from the Grave of the Vertuous *Thomas Lupset*, in the Church of *St. Alphage* within *Cripplegate*; which Church afterwards translated to that Church now call'd

*Alphage* near *Sion* College; but I am apt to think still, that our venerable *Oxford* Antiquarian is mistaken, since the Church of *St. Alphage*, now in being, is the nearest to *Cripplegate*, that ever was in being within the City of *London*, it being as ancient as any within the Walls of *London*, as plainly appears by its present old Fabrick, and as I take it, by *Stow's* Survey of *London*; there never having been any other Church within *Cripplegate*, call'd *St. Alphage*. In the last Will and Testament of the said learned Barrister at Law, *Seintgerman*, dated 30 July. 32 H. 8. Anno 1540. and prov'd 30 May 1541. it appears that he was not only a Benefactor to the Church of *Skilton* beforemention'd, but also to that of *Laleford* (*Lawford*) in *Warwickshire*, and to the Church at *Cathorp* in *Leicestershire*; at which Towns, 'tis probable, he had Lands and Inheritances, &c.

It may not be amiss to illustrate the opinion of this great Counsellor as to Ecclesiastical Jurisdiction, with the Corroborating Judgment of that Noble Lawyer, Lord *Clarendon*, whose tendernefs for the Church of *England's* rights and privileges, was never call'd in question. The Convocation (says that renown'd Chancellor, *Hist.* Vol. 1. p. 116. Folio-Eddition) by a new writ continued after Parliament, dissolv'd and made Cannons, which was thought it might do, and gave Subsidies out of Parliament and enjoin'd Oaths, which certainly in might not do: In a word, did many things, which in the best of times might have been question'd,--- what fewel the Convocation sitting after Parliament was to the fire that ensu'd, shall be mention'd in its place, and drew the same prejudice upon the whole body of the Clergy, to which before some only few Clergymen were expos'd.--- pag. 162. The exorbitant Acts of the Bishops of Bath and Wells and Ely, (*Wm. Piers* and *Matthew Wren*)--- pag. 162. And the



new Canons were insisted on as a most palpable Invasion<sup>n</sup> by the whole Body of the Clergy, upon the Laws and Liberties of the People.--- pag. 84. It was a fatal inadvertency that those Canons were not so much as communicated to the Lords of the Council of that Kingdom; it being almost impossible that any new Discipline could be introduc'd into the Church which would not much concern the Government of the State, and even trench upon, or refer to the municipal Laws of the Kingdom, &c.

78. As the precedent unbias'd Lawyer did facilitate and pave the way for the Students and Professors of our English Laws to reconcile our religious Rights and Doctrines with our legal Constitution in Church and State; so this subsequent prejudic'd Romish Divine, mark'd out the Ground, and schedul'd out the Necessaries for the future close Encampment and regular Approaches of the Popish Schismatics that were to be left ever after to undermine the Protestant Reformation; for one Richard Whitforde seems to have been the first Popish Missioner and Confessor (especially of the Regulars) that liv'd in Private Families, and regulated their Devotionary Conduct, which has been ever since generally observ'd amongst those Romish Schismatics at home and abroad. His Religionary Pamphlets for that purpose were these following,

*Work of Preparation unto the Communion*; and also, *For Housholders to govern their Families*, Print. Lond. in 8vo. but when Printed I know not, for the Copy, that I saw, was imperfect, &c. *The Martyrologe after the use of the Church of Salisbury, and as it is read in Sion*; with Additions. Lond. in qu. &c. *Solitary Meditations*, &c. *Psalter of Jesus*.--- Printed several times in English and French, &c.

*Treatise of Patience*: Also a Work of divers Im-

prediments and Letts of Perfection. Lond. 1541. quar.  
 A Book call'd, *The Pipe, or Tun of the Life of Perfection: A Work of the three Vows of Religion, contrary to the great Hereticks the Lutherans.* London. 1532. qu. &c. *A Translation of St Austin's Rule.* Lond. 1525. qu. This was done before, by another hand, but being not well understood by the Nuns of *Sion*, they desir'd him to do it better, which he accordingly did, and dedicated it to them, &c. *A Translation also of St. Bonaventure his Lessons, entitul'd, Alphabetum Religiosorum.* Lond. 1532. qu. &c.

*Richard Whitford*, originally of *Whitford* Parish, in *Flintshire*, in *North-Wales*; after having had some of the *Oxonian* Education, became Chaplain to *Richard Fox* Bishop of *Winchester*, and acquainted with, his afterwards intimate Friend, *Sir Thomas More*: Sometime after (having had an Uncle of both his Names, who had entred himself a Brother into, as well as a great Benefactor to the Monastery of *Sion*, near *Brentford* in *Middlesex*) he also commenc'd a Monastick in the foresaid Place, which contain'd Nuns as well as Fryars, of the Order of *St. Bridget*, within its enchanted Inclosure of subdivided Recluseness. This *Richard Whitford Jun.* was seemingly so humble that he us'd to stile himself, *The Wretch of Sion*, and *Erasmus* us'd to conclude his Epistles to him with, *Cura ut valeas, itaq; tua Philosophia oblectes*; that is, 'Have a care of your Health, and pass away the time as pleasantly as you can in your way of living and studying which you delight in. The Regulars of *St. Bridget* were not much different from the Canon Regulars of *St. Austin*, whereof *Erasmus* had been one, a considerable time; by which means, and the natural Sympathy between Scholars, they came to be acquainted. But upon the Dissolution of Manasteries *Whitforde Jun.* being turn'd loose into the World again,

again, was resolv'd to stick to, and propagate the Romish Worship, at least underhand, in private Families; whereupon one *William Mountjoy*, descended of a Noble Extraction (in *Ireland* as I take it) receiv'd him into his Family, and made him his Confessor and Emissary, to plod about, for to stiffen others in the old Romish Superstitions, &c.

In order thereunto he writ his foresaid *Sacrament-Preparation*, and *Family-Government*; which prov'd either so effectual then, or so needless or dangerous afterwards, that the *Romanists* now scarce ever require or make use of any other Preparative or Regulation of those kinds, save only Confession, (which is governing of a Family with a vengeance) and a Prayer or two out of their Manual or Office; or else their Beads, or hearing of a Mass more than ordinary. For I don't remember that I ever read or heard of any such Title or Subject of a *Romish* Book, as an Argumentative or Perswasive Preparation for the Sacrament or Communion, much less any rational Proofs or Rules for the Religious Management of Families, unless they add to their foresaid oral Prayers, Mass, or Confession, some bare Propositions, or Articles of Meditation, (which is scarce ever us'd by the Laity) or else the Visiting of some of their Miraculous Shrines, Images, Altars, Relicks, and such-like Experiments or Curiosities: So that the sole Religious Preparation practis'd in the Church of *Rome*, is only in order to Confession or Mass; and few or no Books writ by any of them thereupon. Whereas amongst Protestants of all sorts, no Books are more common than such as treat of Preparations to the Sacrament, and Family Duties, &c.

Mr. *Whitford's* Martyrologe shews the *Romish* dangerous Grounds of their more dangerous Won



of Saluts; 'tis a corruption of an ancient Custom amongst the Primitive Christians, of reading in their Assemblies the News, and Names of those that suffer'd for Christianity, (according to the correspondency any of them had abroad) and even of Registring those that suffer'd Martyrdom near home, or in the Neighbourhood, or Country of the respective Assemblies: At first the Registry was open or common to all the Assembly's Inspection and Majority's Direction; then sometime after, he only had the Registry that Penn'd best, or was thought to be the fittest; at length the greatest Benefactor to the Assembly, or who had the greatest Name, Wealth, or Interest with them, had the sole keeping of the said Congregational Records, and consequently none was to be Enroll'd therein, but whose Acquaintance could make Friends with the respective Church-Register or Warden, who oftentimes, upon different views, would matriculate sometimes all he could hear of, right or wrong, that were any ways reported to have suffer'd Death, Imprisonment, Hardship, or that were render'd any otherwise remarkable in their Christian Profession: Othertimes, false News, or feign'd Names were recorded and read in the aforesaid Meeting-Registries or Church-Rolls; which, for some Reasons of Partiality and Ignorance, were neglected and slighted for a considerable time; till *Eusebius Casariensis* took a fancy to publish the most probable Account he could pick out of the above-mention'd Church-Records, of the Martyrs that suffer'd at *Casarea* in *Palestine*, in a choice Volume, about the beginning of the fourth Century, still extant in the *Escurial Library* in *Spain*, as *Labbani* says in his *Differ. De scrip. Eccl.* Vol. 1. p. 302, &c. The next Century after, the famous *Hierome* attempted some such thing, but soon despair'd of distinguishing

distinguishing the true Martyrs from the Suspected ones: Our venerable *Saxon Bede* was less nice, tho' more large in his additional recruits of Martyrs and Saints, which that ancient Monk, with all the rest of his *Saxon Church*, were as fond of multiplying, as some now adays who call themselves *Protestants* are forward in unveyling the Superstitious Nakedness of our *Saxon Ancestors*, by publishing their Homilies, full of marks of their *Papish Enthralldom*, their *Monastical Bigottry*, and their *Idolatrous Worship of Saints*, &c.

The next Century after *Bede*, another Monk call'd *Ufuardus*, (whether a *German* or *Frenchman* 'tis uncertain) about the Year 850. swallow'd up the other three, whereof there's scarce any thing genuine now extant, or at least Printed; though *Bede's* third Tome has a supposititious Martyrologe: In this one ill-digested Book of Martyrs, which was printed at *Venice*, 1498. and *Paris*, 1521. and 1549, 1599. by *Bellinus de Padua*, an *Austin Fryar*, under the Title of *The Roman Martyrologe*; tho' first of all it was Printed at *Lubec*, An. 1475. and at *Cologn*, 1490, &c. There were in the same dark ninth Century two Martyrologue-makers, viz. one *Florus* Deacon of the Church of *Lyons*, and one *Ado* Archbishop of *Vienna* in *France*: *Florus's Martyrion* is lost; *Ado's* was Printed with *Lipomannus's Lives of Saints*; and with the old *Roman Martyrologe* at *Antwerp*, 1613. That *Roman* one, had been Printed before by *Petrus Galesinius* at *Venice*, 1578. and by Cardinal *Boronius* corrected, *Antwerp*, 1589. And in that same ninth Century, *Rabanus Maurus* Archbishop of *Mentz*, publish'd one (still extant in *Petr. Canisii, Lelt. Antiq. tom. 6.*) for his own Diocess, as has been done ever since for most of the *Papish Bishopricks*, each of them almost having

particular Martyrologe apart for themselves, and almost every particular Monastery, or at least every separate Order, having a distinct Martyrologe for their own use; for every Cathedral and Monastical, or Conventual Choir in *Popish* Countries, still, for the most part, read their respective Martyrologe, either every day, or at particular set-times and places, (and often in their Refectories, at Dinner or Supper time, or both, as it obtain's mostly amongst the Jesuits) with a general Prayer at the end of the Lecture, to all other Martyrs and Saints, as well as to those of the Day.

The same different Martyrologe-usance obtain'd here in *England*; especially the Usage of the Diocess of *Salisbury* was in great vogue all over *England* in those *Popish* times, even amongst the Monks, Fryars and Nuns, not only as to the *Sarum* Breviary and Missal, or Liturgy, but also as to the Martyrologe; as appears by Mr. *Whitford's* edition of the *Sarum* Martyrologe, for his religious Sisters the Nuns of *St. Bridget*, who were a sort of Canonesses of *St. Austin's* Rule. Hence it appears that there was a great deal of difference in their variety of Martyrologies, and that who was a Saint and Martyr, and Worship'd in one place, went without any Incense or Invocation in another; nay, oftentimes their respective Saints are ridicul'd as well as slighted by one another; for 'tis certain, and publickly known, that scarce any of the *Romish* Religious Orders ever own or pray to the Jesuit Saints (*Ignatius, Xaverius, Borgia, &c.*) no more than the *Popish* Clergy address themselves to any of the Monastick or Conventual Saints or Martyrs, notwithstanding the Papal Canonization of them, &c.

However, the Martyrologe in ordinary amongst  
the



the *English Romish Schismaticks*, is at present the *Roman Martyrologe* translated into *English* by *George Keynes* a Jesuit, and printed at *St. Omers*, in 1667. together with the Popes, *Gregory* the 13th, and *Urban* the 8th, their Mandamus's, 'That no other Martyrologe should be made use of by any of the Romish Clergy or Regulars, what and where-soever; either privately or publickly, without any Alteration, &c. Yet with a Salvo to the Prerogative of the particular local Saints and Patrons, Martyrs, Beatify'd, &c. Yet for all those Papal Prohibitions, the Jesuits, and their Penitents or Devotees, make use also of an *English Martyrologe* of the most Renown'd and most Illustrious (those be their Epithets) Saints of *England, Scotland* and *Ireland*, collected, review'd, and much augmented by *John Wilson*, Priest, (under Jesuit-tuition) printed in 1672. without the Name of the Place, but without much doubt, 'twas *St. Omers*; for that which I saw was bound together with the former, &c. Their Prayer at the end of every respective Daily Lecture run's thus, *And in other places, of many Holy Martyrs, Confessors and Virgins; to whose Prayers and Merits we humbly commend ourselves.* The Superstition and Pelagianism of this Epilogue is too gross to need any precaution or antidote. The *English Popish Seminaries* of *Doway* and *Lisbon*, make little or no use of these Martyrologes, for no other reason but that the Jesuits commend the use thereof, (if I am rightly inform'd) and the Jesuits in their turn repay the Compliment, by making those Secular Priests to pass for poor ignorant Jansenists; and perchance not without some reason, to give the D---ls their due on both sides, &c.

As to the Martyrologe, Breviary and Missal,

Liturgy, according to the Usage of the Church of Salisbury, I remember a Romanist sometime ago, gave me an opportunity to write out the Titles of them: That of the Breviary was thus, *In Nomine Sanctæ & individue Trinitatis, Incipit Ordo Breviarii seu Portiforii, secundum usum & consuetudinem Ecclesiæ Sarisburiensis Anglicanæ: Unâ cum Ordinali suo, quod usitato vocabulo dicitur Pica sive Directorium Sacerdotum, &c.* Tho' this was a fair Manuscript in Parchment, yet I saw a Printed Copy of it afterwards of the Paris Edition, in 1556. Some Authors, as I take it, mention another printed Edition elsewhere, &c. The Liturgy was also written upon Parchment, or Vellum, in a very fair Character, and thus intituled, *Missale secundum usum insignis Ecclesiæ Sarum. (Hoc Missale fuit olim Illmi. Cardinalis Regi. Poli.)* The first Author of this Liturgical and Canonical Ordinal or Directory, was Bishop Osmond, who came in with William the Conqueror, and for to put the Clergy as well as the Laity in perpetual mind that the Norman Conquest was at least as rightful as the Saxon victorious Arms and Establishment, he places the old British Saints in his said Liturgy and Breviary, viz. The Famous Welsh Hero St. David, and the Renown'd St. Winefred; allotting each of them nine Lessons apiece, taken out of their respective Legendary Lives, with suitable Epistles, Gospels, Psalms, Anthems, Hymns, Sequentials, Graduals, Responsaries, Offertories, &c. according to the Superstitions of those Ecclips'd times. This Bishop Osmond was, it seems, made a Saint himself after his Death, as Bishop Godwin relates it.

Hence 'tis plain that the Roman Church, how Universal and United soever, it ever pretended to be, yet it always came very short of any real uniformity

uniformity in its Ecclesiastical and Liturgical Discipline, as well as in its Doctrinal Standard; its *Catholic* Union scarce ever going any further than the Politick Point of Tolerating one another under the Papal Guaranteeship, within the necessary circumference of Tradition and Decency, by the precautionary blending of Spirituals and Temporals so closely together, that their Church-Interest and State-Duty became unwarrantably, more than infallibly cemented together; which could never have been, any where disintangled and unravelled had not a more infallible Hand of extraordinary Providence exerted it self after an uncommon manner, in the zealous Arm of the respective secular Powers, for to commence, as well as to carry on a regular Reformation, by reducing the Popish Church-Usurpation into a due Subordination to the Christian Rights of the Lay-Supreme Government. The shameful Variations and Differences in the Popish Church-Martyrologies, Liturgies and Rituals, may be further seen all along continued in all their Manuscripts as well as Prints, in the Greek as well as the Latin Churches; viz.

*Liturgia SS. Patrum Gr. Edit. Par. 1560, &c.*  
*Liturgia SS. Basilii, Gregorii Theologi & Cyrilli Alex. ex Arabico conversa à Victorio Scialach. Aug. Vind. 1604 &c.*  
*Liturgica Latinorum. tom. 2. Colon. 1571. per Jacobum Pamelium, &c.*  
*Antiquitates Liturgica. tom. 3. Duaci. 1605. &c.*  
*Les Anciens Liturgies, par Mr. Grandcolas, Docteur en Theologie de la Faculté de Paris. in 8vo. à Paris, 1697. &c.*  
*Questions sur la Messe. --- par Mr. Theraize, Prêtre Licencié de Sorbon. --- in 12o. à Paris, 1699. &c.*  
*Codices Sacramentorum nonagenis annis Vetustiores. --- Cura Studio Josephi Mariae Thomasi Congreg. Clericorum regularium Presbyteri. in 4. Rom. 1699. &c.*



that Theatin Priest represents three Liturgie-Manuscripts, out of the Queen of Sweedland's Library, and one out of the Vatican; and all four as different, both in their Ceremonies and Prayers as any distinct things of that kind can well be, &c. *Joh. Doughrei, Theologi & Philologi Anglo-Britanni celeberrimi De Calicibus Eucharisticis veterum Christianorum liber planè Singularis, cum Johannis Facs prefatione, marginalibus et Mantissâ à M. S. primo in Germaniâ editus, in 12. Brema 1699.* The learned Mr. Doughy observes there, that our Saxon Bede assures us that the Chalice or Cup, wherein Christ instituted the Sacrament of his last Supper, was a Silver one, and kept even in his time, (that is 700 Years after that Holy Institution) at Jerusalem; and that it was there in great veneration. This is as likely as a great many more of that venerable old Gentleman's Stories about others of his Saxon Superstitions, &c. *De Antiquis Ecclesiæ Ritibus libri quatuor, collecti ex variis insignium Ecclesiarum libris, Pontificalibus, Sacramentariis, Missalibus, Breviariis, Ritualibus seu Manualibus, Ordinariis, seu Consuetudinariis, cum Manuscriptis, tum Editis. --- Opera & Studio R. P. Domni Edmundi Martene. In 4. tomis duo. Rotomagi, 1700.* Where that Studios Monk enumerate's myriads of Variations and Differences in the several Liturgies of the National Popish Churches, and of the different Popish Orders, &c. In the first Book of that first Volume, chap. 5. the same Monk relates an odd Story of a very odd sort of People, viz. the Jesuits, who when they were driven out of Venice, upon the account of the Difference between that Republick, and the Pope Paul 5. every one carry'd about his Neck a consecrated Host, &c. And in his third Volume, Ed. ibid. 1702. in the Preface, he says, ' That it  
' was

‘ was a custom formerly, tho’ not now, in the  
 ‘ Church of *Lyons* in *France*, and elsewhere, for the  
 ‘ the People to stand upright at the Elevation of  
 ‘ the Host. Which destroys his Transubstantia-  
 ‘ tion at once; and in *lib. 2. ibid.* ‘ That Pope *Gre-*  
 ‘ *gory* the Great, order’d the *English Saxons* to make  
 ‘ use of the Pagan Temples, after having thrown  
 ‘ down the Idols, and wash’d the Temples with  
 ‘ Holy Water, and having put Relicks therein:  
 ‘ and the same Pope (as he believes) order’d thirty  
 ‘ quite different Masses to be said for every Dead  
 ‘ Person, &c. With innumerable more, quite con-  
 ‘ trary and contradictory Rights of Worship and  
 ‘ Liturgies, &c.

See also *D’ Achery’s Spicilegium*, tom. 4. where-  
 in there is an older Martyrologe, attributed to  
*St. Jerome*: And in tom. 5. another different one,  
 writ by one *Wardelbert*, a simple Monk, &c. *Hugh*  
*Menard’s Benedictin* Martyrologe, and his *Gregorian*  
 Liturgy, &c. The particular Breviary, Liturgy, and  
 Martyrology of the Monks of *Cluny*, and the *Carthusian*  
 Liturgy, Breviary and Martyrology, be quite different  
 from that of the *Cistercian* Monks, as well as contrary  
 to all other Forms of the Popish Worship, and even  
 to one another, &c. *John Molanus* (a D. of D. and  
 Reg. Prof. at *Lovain*) his Treatise concerning Mar-  
 tyrologies of all sorts, together with *Ussard’s* Mar-  
 tyrologe, Ed. *Lov.* 1568. apud *Hieronymum Wellaum*;  
 & *Antwerp*, 1583. in 8vo. &c. *Launoy* (a D. of D.  
 at *Paris*) in his Dissertations about two *Saint-*  
*Denis’s*; and of *Lazarus* and *Magdalen*,; where he  
 mentions near forty celebrated Churches and Mo-  
 nasteries, that had as many different Martyrologies  
 contrary to one another, &c. *Morinus* in his  
 Book, Of the several Forms and Ways of  
 ing a Priest, and Absolving Penitents.

nation. & Paniten. &c. And, to pin up the Basket of these Popish, Liturgical, Ritual and Martyrological Trumperies of innumerable in-laid pieces, and changeable Colours, see the learned *Benedictin Thieri Ruinard*, (who was the best, as well as last, of all the Martyrologists) in his *Acta primorum Martyrum sincera & selecta, ex libris cum editis tum manuscriptis collecta, eruta vel emendata, notisq; et Observationibus illustrata, operâ & studio Domni Theodoric Ruinard, Monachi Bened. è Congr. S. Mauri*. In 4. Paris, 1689. Where, in the first part of his Preface he observes, that *Joseph Scaliger*, whose Devotion was not over tender, assures us, that he us'd to be very much touch'd and stirr'd up to Religious Thoughts, by reading of those Authentick Martyrologies, or Acts of Martyrs, &c. In the second part of his Preface he confutes the singular Mr. *Dodwell's* Opinion (in his 15th Dissertation upon St. *Cyprian's* Works) of the Fewness of Christian Martyrs, &c. Because (1.) the Martyrologes that were compil'd out of the Calendars of particular Churches, had generally several Martyrs assign'd for one and the same day, as *Gregory the Great* observes, in his Epistle to *Eulogius* Bishop of *Alexandria*; notwithstanding *Bucherius's* Calendar, containing not above five or six Martyrs, every Month; for that *Agedius Bucherius* is but a Neotrick, and very imperfect in that Pamphlet of his, *De Antiquo Paschali Judaorum Cyclo, Latinorum item conformi*. Edit. Antw. 1633. and not very exact in his History and Chronology of the Bishops of *Liege*. pr. Leod. 1612. &c. (2.) Tho' there were but few of the Roman Emperors that were thoroughly bent upon Persecution, (as *Dodwell* proves out of *Tertullian* and *Lactantius*) yet they durst not always dispense with the Penal Laws, which



which were made in several Reigns against the Christians; wherewith the famous Ancestor of the Civilians, *Domitius* fill'd seven Volumes, &c. The same Religious Gentleman, Mr. *Ruinart*, publish'd a second Part to his former Authentick Martyrologe, under the Title of *Historia Persecutionis Vandalica*. --- in 8vo. *Paris*, 1694. Those *Goths* and *Vandales* were Barbarians, infected with the *Arian* Blasphemies; and made an irruption and inundation into the Christian and Orthodox part of the World, chiefly for to Thieve and Steal, and to propagate their Heresie, by putting to most cruel Deaths and Punishments all that would not be of their *Arian* Profession, as may be seen at large in the Authentick Records of the foresaid Volume: The *Arian* Tyrant *Trasimond* sent at once sixscore Orthodox Bishops, loaden with Irons, into Banishment, &c. That Persecution of the *Arians* against the Christian Church, in those ravaging times, lasted near a hundred Years at least, from the Year 406 to 534. about which time they were driven out of *Africa*, &c. I had almost forgot another Publication of ancient Liturgies, publish'd from Manuscripts, with this Title, *Antiqui libri Missarum Romanae Ecclesiae, id est. Antiphonarius Gregorii Papae, &c. Ex MSS. Cod. sive primum editi, sive emendati; studio & cura Jos. Al. Cari, Presbyteri Theologi. In qu. Rom. 1691.* This Author in his preliminary Dissertation, own's, That in the fifth Century of Christianity, the Liturgy, even of the Church of *Rome*, begun with a Lecture out of Scripture, and not with the present *Romish* Introit; which was also the Tenor of the *African* Liturgy, as appears by *St. Austin*, lib. 2. c. 8. *Civ. Dei*; where *Procedimus ad Populum; plena erat Ecclesia, populi vocibus gaudentium. --- facto tandem silentio, &c.*

rum divinarum sunt lecta solemnia, &c. See likewise *Bib. Patr. &c. Mabillion, Analeſta, &c. Card. Bona, &c.*

How much the preſent Church of Rome has degenerated from the Diſcipline even of thoſe ancient Liturgies, Rituals and Martyrologies, may be clearly perceived in their *Roman Miſſals, Ceremonials and Martyrologies* hinted at before, and Authentically collected together in like manner, by *Barthol. Gavantus*, in his *Comment, in Rubricas Miſſalis & Breviarii Romani*, Edit. Rom. 1628. And eſpecially by *Bernard Biſſus*, a *Benedictin Monk*, in his, *Ferurgia, ſive rei divine Peractio. Opus abſolutiſſimum, ſacrorum rituum & Eccleſiaſticarum Cere- moniarum, ea omnia complectens ac exaltiffimè tradens quæ alibi ſparſa reperiuntur; tam quæ ad ſacroſanctum Miſſæ ſacrificium privatum & ſolenne celebrandum, quàm ad divinum Officium ritè, rectè & publicè ac privatè perſolvendum, Pontificalia exercenda, Sacramenta adminiſtranda, & ad ceteras omnes Eccleſiaſticas functiones, ut decet, complendas pertinent.* in fol. 2. Vol. Genuæ, 1687, &c.

The *Proteſtant Reformation* abandon'd all the old Liturgical Confuſions, and Martyrological Incertainties, as well as the more modern Traditions and *Romiſh Innovations* in Divine Worſhip, and reduc'd them all to the *Gospel-Standard* of the pure Scriptural Doctrine, and the ſole warrantable Diſcipline of the moſt primitive Chriſtian Churches: Such particularly is the Liturgy of the Church of *England*, and its *Calendary-Diſcipline* of bidding of Faſts and Feſtivals, with the reſt of its primitive Chriſtian Conſtitution, which allow'd alſo of *John Fox's Martyrologe* to be plac'd in Churches for the Edification of the Publick: The Saints and Martyrs of the ſaid *Fox's Martyrologe* were afterwards Calendar'd in a Publick *Ephemeris*,

hemeris or Almanack, by *Henry Gillibrand*, Astro-  
my-Professor of *Gresham* College in *London*, pub-  
l'd in the Year 1631. but suffer'd too severely for

Doctor *Bray* has lately essay'd with a larger  
ope towards a more Comprehensive Martyrologe,  
t how successfully, Time will shew, &c. The  
Protestant Dissenters content themselves with occa-  
sional Commemorations of their party-Sufferers  
(stead of Calendary Rubricks or Martyrologe-  
universaries) as well as rest satisfy'd with extem-  
perate Worship and holding forth, according as their  
spirit gives them utterance and helps their Infirmi-  
ties, with unutterable Groanings and Intercessi-  
ons, in the room of Liturgical Decencies and So-  
lemnities, which pass their Understanding and Com-  
prehension.

Mr. *Whitford's Solitary Meditations*, are mostly  
m'd and squar'd to *Austin's Confessions* and *Solilo-  
quies*, consisting chiefly of short Supplications, Rap-  
tures, Extasies, Ejaculations or Breathings of the  
soul; which method is in great vogue and much  
prais'd of amongst the Romanists, as well as  
that they call good Intention, or offering up of  
their Actions to the Glory of God; so far is good,  
and this kind of Meditation is not blam'd nor de-  
sist'd by knowing Protestants: But the Mischief of  
it, the Romists have often cover'd ill Actions and  
signs, under the pretence of their good Intention  
to the Glory of God; which they presently blast and  
use again (be their intent ever so harmless, and  
their actions ever so laudable and innocent) by in-  
serting the Glory and Merits of the Virgin *Mary*  
and other Saints and Angels, with that of God and  
the use of our Saviour, and thereby hoarding up Me-  
rits of their own, which they place to the ac-  
count with the former, and consequently  
they make themselves and others



ners in the Divine Attributes, but also invade the most awful and tender Prerogative of the Deity, (*viz.* Glory and Merits) which for a Creature, as such, to pretend to, in any sense, ever so congruous or subordinate, is nothing less than to cancel the Deed of Gift and Title he has to Heaven, as well as to endanger all, by an unnecessary Ingratitude, and a provoking Vanity of Speech, which runs nevertheless through all the sorts and degrees of Romish Meditations, wherein their own Meriting by the application of the Merits of the Church, Virgin *Mary*, Saints and Angels, with their respective Honour and Glory, always interfere and intrude themselves, if not uncivilly jostle and shoulder out the Merits and Glory of our Redeemer and God.

There's another kind of Romish Meditations, first begun by the Dominican or Black Fryars, and was of common use, before the Jesuits discountenanc'd it, as that had dealt with the former, which was from the very first degeneracy of Christianity, encourag'd, if not introduc'd, by the fore-said *Austin*, *Anselm* and *Bernard*; all whose Meditations were English'd more than once by some Divines of the Church of *England*, and in particular, lately by Doctor *Stanhope*, or some such considerable Person. But the Dominican Meditations are but to say the Beads, that is, to recite by rote, five times the Lord's Prayer, and fifty times *Hail Mary's*, or *Ave-Maria's*, or the Virgin *Mary's* Prayer; which they call the *Rosary*, consisting of three parts (*viz.* *Gaudiosa*, or *Joyful*; *Dolorosa*, or *Doleful*; and *Gloriosa*, or *Glorious*; under pretence of the consideration of Christ's Incarnation, Passion and Resurrection; or of the Fast and Festivals of *Advent*, *Lent* and *Easter*) and each part divided into five Mysteries; and each Mystery into eleven points or heads,

heads, according to the respective Capacities, of the Meditators, &c. This sort of Meditation is still, Mangre the *Jesuits*, in no small esteem and practice amongst the Romish Idiotists and Vulgar People, who think their Salvation more than half secur'd, if they be but of the Confraternity of the Rosary and partake of the Indulgences thereunto annex'd, &c. The most Scholar-like Book, that treats of this 2d sort, of the Dominican Rosary-Meditations, was writ by one *Sanctes Francus*, of the Diocess of *Nola*, in the Kingdom of *Naples*, printed at *Antwerp*, 1663. &c.

About a Century or two after those Dominican Pragmatical Meditations, appear'd one *Laudolphus*, or *Ludolphus*, who after he had spent near 30 Years in the foresaid order of the *Dominicans*, translated himself to the Rule of the *Carthusians*, it being lawful by the Cannon Law to pass from a less severe, to a more austere order (as the *Carthusian* Life is esteem'd amongst the Romanists, to be the most rigorous of all their Religious Orders) this learned *Ludolphus* took another turn of the Meditating method, and accordingly writ the Life of Christ, with Commentaries or Notes thereupon, and added Prayers at the end of every Chapter; which Doctor *Jeremy Taylor*, with a true Spirit of Reformation, improv'd to a more exact Gospel-degree; as the Author of the *Whole Duty of Man*, advanc'd still a step higher, according to the more exact measures of the Church of *England*; which all along was for reforming Meditations upon the surer Foot of Gospel-conviction, by the best Argumentative Motives of Christian Duties, without incurring the dangers of the Mystick or Traditionary Divinity; and ever tending to the Golden Mean of the Rational or Reasonable Christian Service, by a practical Meditation of respective Duties. The

writ by the *Pseudonymus Denis* the *Areopagit*, as he had for his Original the *Platonick Philosophy*, which was reviv'd to it's Primitive Lustre, by that great Philosopher and Physician of *Florence* in *Italy*, *Marsilius Ficinus*, in the abovesaid 15th Century of Christianity: Soon after, one *Francis Titelman*, a *Ligeois* (who from a Minorite transform'd himself into a *Capucin*, upon the fore-said priviledge of the Comparative Degree of Orders) try'd to put the like air of Meditations upon the *Aristotelean Philosophy*, as may be perceiv'd in his *Compendium of Natural Philosophy*, printed at *Lyons*, in 1574. 8vo. and in his *Comments upon Aristotle's Organon*, Edit. Par. 1579. 8vo. &c. This fourth Scheme of Meditations or Mystical Contemplations and Mental Prayer, is generally divided into three different States of the Spiritual or inward Man, by as many different Onomastical Sets or Shibboleths, according to the three several different Gradations of humane Capacity, viz. the Animal, Rational and Spiritual Constitution of Man; or, the Purgative, Illuminative and Unitive Conditions of the Mind; or, the Groanings of a Penitent Soul, the Desires of a Sanctified State, and the Sighs or Aspirations of a Loving Soul. I shall not much question, but there may be some Christian use made of that Mystical Hypothesis, with more facility than *Virgil* pick'd Gold out of *Ennius's Soterquilinio*, or than a Chymist (to speak more homogeneously to our present Spiritual Alchymy) extracts or exalts a Golden Medicine out of Smoak and Ashes of the ever-vanishing Grand Elixir of the Philosophers, so much search'd after, through the whole Elementary Tetrarchy of *Fire, Water, Earth* and *Air*: Yet by a strong Symptom, those, Mystick and Metallick Chymists



them seem to have any great success or even hopes of ever becoming Adepts in any tolerable time, till Death tries what can be done in a cold Still, with their *Caput Mortuum's*, which had been try'd in warm Brains and hot Alembicks to so little purpose when living; or at least, till they have adapted so much Wisdom as to sit down contented with the certain Loss of the present, as well as with the uncertain Hopes of the future Treasure. However, 'tis certain, there has been all along a seeming Correspondence and Collusion between those Ambidexter Alchymists, as is visible enough in the Oraculous Remains of Fryar Lullus, Fryar Bacon, Fryar Ripley, the Monks Valentin and Vincent, Cardan, Paracelsus, &c. Whence Arnoldus De Villa Nova, intitl'd his Books of Alchymy with the amphibious Names of the *Rosarium* and *Lumen Luminum, five flos florum*; that is, the *Rosary, Light of Lights, or Flower of Flowers*, &c. Printed at Basil, in 1585 and 1612. So did also Marsilius Ficinius inscribe his Philosophical Chymistry with this spiritual Title of *The Mystical Alchemy, De Vita calitus componenda*, &c. *De Vita Mundi*, &c. *Dialogus inter Deum & Animam*, &c. *De Platonicorum Contemplationibus*, &c. See that Ingenious Barrister at Law and Doctor of Physick, Elias Astmole's *Theatrum Chymiam*, &c.

But whether the Writers of the Explanations (by way of Meditation) of the Ecclesiastical Offices of the Liturgical Mysteries were of Intelligence with the foremention'd mystical Meditators, is not easily to be determin'd; since those Expositors, viz. Proclus Patr. CP. Germanus, Patr. CP. Alcuinus, Rabanus, Amalarius, Smaragdus, Strabo, Barno, Michaelogus, Odo Cameracensis, Rupertus Tuitiensis, Radulphus Tongriensis, Honorius Augustodunensis, Remigius Autissioronensis, Hilduinus Abbas, Ivo Carnatensis,

natenfis, *Hugo Victorinus*, *Richardus Victorinus*, *Gul. Durandus*, *Bonaventura*, *Nicholas Cabasilas*, *Thomas Waldenfis*, *Gabriel Biel*, *Simeon Thessalonicenfis*, *Marcus Ephesinus*, *Stephanus Durandus*, *Joh. Beletb. Cochleus*, *Parnelius*, *Maſſius*, *Geor. Caſſandrus*, *Vicetomes*, *Goar*, *Albaſpinaus*, *Menardus*, *Morinus*, *Cardinalis Bona*, *Mabillon*, &c. Since, I ſay, theſe Expoſitors of Church Liturgies, and Divine Service, render ſtrange myſterious Accounts of thoſe Eccleſiaſtical Ceremonies, they may ſeem to be Abettors of the myſtical Meditation-Clafs: Yet, when I conſider that our Bp. *Sparrow*, and Dr. *Comber*, have publiſh'd *Rationales* (which is the Title that *William* and *Stephen Durandus* gave to their reſpective Liturgical Expoſitions, as well as *John Beletb*; the firſt living, in the 13th, and the other two in the 16th Centuries) of the Church of England Liturgy, I am inclin'd to honour thoſe myſterious Expoſitors with the foreſaid *Ludolphus's* moſt tolerable Company of all the reſt.

Tho' the *Proteſtant Diſſenters* are not, ſtrictly ſpeaking, for that myſtical System of Meditation or Worſhip, yet they ſeem to lean towards the thing, tho' in a different Style; for what thoſe Myſticks call the Animal, and Rational, and Spiritual State of the Soul, they uſe the more Scriptural Expreſſions, of, the Covenant of Works, or the Outward-man, and the Covenant of Grace, or the Inward-man, or the cloſing in with Goſpel-Terms, or the embracing Chriſt in the New Covenant, or having an Inter-eſt in Chriſt: And what the foreſaid Contemplatives name the Purgative, Illuminative and Unitive way with, or in the preſence of God, the Diſſenters Election, Sanctification and Communion, or Walking and cloſing with God, upon his own terms, or agreeing to his revealed Will in the old and new Covenants.

nants, to be held forth by chosen and elect Vessels or Ministers, called and gifted by him to Preach his Word, or to some such-like effect; which the People called *Quakers* express rather by the Old and New Man, coming to Judgment and Condemnation, hearkening to the Light within, and sitting under the Teaching of Christ himself, or coming into Obedience to the Word, &c. And what the Speculative Mysticks style the Groanings of a Penitent Soul, or the Desires of a Sanctify'd Mind, and the Sighs of the Soul in perfect Charity and disinterested Love of, or with God; the Dissenters stick close to the Scripture-Phrases, of the work of Regeneration, Justification and Gospel-Righteousness, or the seeking of Christ, or to be found in Christ, and having a share in Christ, and waiting upon the Lord, or the like: The *Quakers* express much of the same thing, with the like Scriptural Words, as Fear the Lord, The Lord is over all (terms much us'd by *George Fox*) the Motions of the Spirit, the Strivings of God with the Flesh, Openings of the Spirit, &c. with thousands more of such-like Applications, Implications and Replications of Scriptural Phrases, diversly appropriated by the several Dissenters of all sorts.

Whereas the Church of *England*, and most of the Protestants abroad, keeping always in view the proper Sense of the Scripture-Letter, as the inerrable Standard of their Morals and Discipline, as well as of their Faith and Doctrine, give themselves up to the Providential course of God's All-assisting Grace for the Executive as well as Legislative Part, in the Decent and Regular Performance of their several Christian Duties, in respect of God and his Church, in regard to their Neighbours and Country, and in re-  
ference



ference to themselves and their Governors; ever looking upon the self-guiding Spirit to be guardless and dangerous, upon the monopolizing of a pickt-out set of Scripture Phrases to be illegal Appropriations, as well as precarious Indecencies and irreverent Misapplications; and, upon unrelenting Singularities of Opinion and Conduct, to be avoidable and reprehensible Misdemeanors, within the Duty of Brotherly Correction. In a Word, the Church of *England* looks upon her Practical Preachers and her Practical Hearers to be her best Members; and her Practical Faith, Hope and Charity, meditated in Thought, exercis'd in Deed, and exerted in Word, to be the sole true Christianity, and the sole true Meditation of a Christian, as it is the whole Duty of Man.

But the Jesuits-Founder *Ignatius Loyola*, not finding the forementioned kinds of Meditation to be Politick enough for his Amphibious Designs, invented a certain dramatick sort of Mental Prayer, which he intitul'd *Exercitia Spiritualia*, or *Spiritual Exercises*, writ by him, as I take it, in *Spanish* at first, and then translated into *Latin*, with the Approbation of the whole Society, and often Printed; that which was lent me by a late *Romanist*, was printed in their College at *Mussipont*, in the Year 1605. in 242. with Pope *Paul the Third's* Bull of Approbation: The back of the Title Page has this vocal Prayer, *Anima Christi Sanctifica me; Corpus Christi Salva me; Sanguis Christi Inebria me; Aqua lateris Christi Lave me; Passio Christi Conforta me; bone Jesu Exaudi me; intra tua Vulnere absconde me; ne permittas me separari à te; ab hoste maligno defende me; in hora Mortis meae voca me; et jube me venire ad te, ut cum sanctis tuis laudem te, in secula seculorum. Amen.* All the Fault in this Prayer is

nion. (3.) To commend daily hearing of Mass, Church-Musick, Psalms and long Prayers; as also to approve of Canonical hours and times of Divine Service. (4. and 5.) To praise very much the Religious Orders and Celibacy, preferably to Marriage. (6.) To Praise the Worship of Saints and Relicks, Pilgrimages, Indulgences, Jubilee's, and Wax Candles to light in Churches, with the like, *Pietatis ac devotionis nostra adminicula*. (7.) To extol Fasts, Abstinences and voluntary Mortifications. (8.) To recommend Building of Churches, with their Ornaments and Images, or Pictures. (9.) To maintain the Church-Precepts. (10.) To countenance diligently the Traditions, Rites, Manners, Exhortations and Orders, or Commands of the Spiritual Fathers, Pastors and Superiors, tho' their Morals should be blame-worthy. (11.) To esteem very much the School-Divines, besides the more Ancient Ecclesiastical Writers. (12.) Not to compare the Living with the Deceas'd Doctors and Saints. (13.) To be unanimously conformable to the *Catholick Church*, so as to call Black what appears White to our Eyes, if the Church should so determine it, *Deniq; ut ipsi Ecclesia Catholica omnino unanimes conformesq; simus, si quid, quod oculis nostris appareat album, nigrum illa esse definierit, debemus itidem quod nigrum sit, pronunciare, &c.* p. 234. (14 and 15.) *Advertumquoq; est quamquam verissimum sit, nemini contingere salutem, nisi Predestinato, circumspèctè tamen super hoc loquendum esse, &c.* That is, \* Tho' it is most certain that none, but who are \* predestinated, shall be sav'd, yet it must be talk'd \* of very cautiously and very seldom, &c. (16.) Not to Preach or Praise Faith too much, lest good Works be neglected. (17.) Not to insist too much on the Operations and Necessity of Faith.

Grace or Spirit of God, least free Will, and charitable Actions, be not so much minded or esteem'd necessary. The very Reverse of these three last *Ignatian* Precautionary Rules, is the great Ground-work of the foremention'd Separation of the *Papish* Mysticks and Quietists, as well as of most of the *Protestant* Dissenters, who place the whole of Religion in the Meditation of the Decrees and Justice of God, or of the Inlightnings of Faith, or of the Impulses of the Divine Grace, Spirit or Light: But their respective National Churches, as well as *Ignatius's*, (upon different views) always oppos'd those Extreams, as both dangerous and unnecessary, as has been hinted at before.

But to return again to *Ignatius's* Dramatick Epilogue, his last Rule therein is, (18.) To commend not only the disinterested Love and, filial Fear of God, but also the servile Fear of his Divine Justice and Majesty, 'Which may serve as a Step (says *Ignatius*, who is too well known to be rely'd upon) to the filial Fear of, and disinterested Union with God, &c. Hence we may learn the reason why the Jesuits stand so desperately by the Corruptions of the Church of *Rome*, since from their frequent repeating of those Dramatick Exercises they have those premeditated Contagions so deeply rivetted in their infected Hearts and Brains. Which will still more appear from the Actors, or *Dramatis Personæ*, in those Spiritual Exercises: The first is the Father Confessor or Director, the Penitent or Devotee, the Memory, Understanding, the Will and Imagination, or Fancy: The Scene being in any change of Place, or convenient Retirement: But Fancy seems to be the Heroe of the Play, tho' it might be compar'd to a Porter for its drudgery, representing different Places, Postures, Grimaces, Monsters,



Monsters, Devils, Hell, Heaven, Angels, and all other Things or Beings, as the changeable Scenes or Preludes shall require or direct; as it happens often in the variable Interludes of the 22 Rules to discern the different Spirits and Motions wherewith the Soul is agitated: Wherein his Fancy, or discretionary Judgment very much fails him, those Directions being very mean poor Notions, especially when talking of Desolation and Aridity of Spirit in time of Meditation, his Remedies are worse than the Distemper; whereas the Mysticks and Dissenters heal up all that Dryness and Tryals of a desolate Soul with their *Waiting upon the Lord*, and Churchmen obviate those Temptations, with Christian Patience and firmness to the course of their Duty, under a steady Submission and Resignation to the Will of God and his Providential Grace. But Mr. Ignatius's Rules for his meditating Exercitising of Alms, are downright Worldly and Political Managements, calculated for some Rich Devotees that should be brought to run the Gantlet of those Politick rather than Spiritual Exercises; which, in a word, are compil'd according to the Rules of Mechanism, rather than those of Christianity.

Out of that larger piece of Dramatick Meditations, there is a shorter Catechism extracted, for the more common use of the Novices and Proselytes of that designing Society of Jesuits; this contains the Substance of the former, with some new Politick Turns. That which was lent me, was printed at Rome, in 1678. where, pag. 8. this Posture-Document is laid down with some air of Seriousness, *Duobus circiter passibus ante locum, ubi est orandum, animum sursum elevet, &c.* that is, *About two Paces before the Place where one is to Pray*

mentally

*mentally* (or meditate) *let him raise up his Mind,* &c. It might more naturally raise his Idea of a Dancing-Posture than his Mind upward, &c. This is by the way of Preparatives; but the first Exercise is of the formention'd Foundation or Principle, Of the last or chief End of Man, &c. Which is subdivided into another general Meditation, Of a daily, general and particular examining of Conscience, and of a general Confession of Sins, formerly confessed, or forgot, or omitted, &c. The second Exercise is of Mortal and Venial Sins, &c. The Third is of Death, &c. The Fourth is of the Last Day of Judgment, &c. The Fifth of Hell, &c. The Sixth of the abovesaid Warfare under the Banner and Kingdom of Christ, &c. As also of a good and sound Choice of a state of Life, &c. The Seventh Exercise is of the Passion of our Saviour, &c. The Eighth and Last is of the Love of God, &c. 'With an Admonition to all, who tender their Salvation, to perform these Exercises once a Year, which none will ever Repent to have practis'd, (as he says) it being the same way to Salvation and Christian Perfection that Christ himself taught in Word and Example, before *Ignatius* deliver'd it in those Spiritual Exercises, which may be perform'd by the help of that Book alone, as he pretends, &c.

By such bold Insinuations of the Super-excellency of that production of *Ignatius*, and by the frontless ushering in of one another with mutual Recommendations and Applauses, that designing Society of Jesuits have ever since the Protestant Reformation, (for they begun much about the same time) and do continually delude a great part of the Christian World, notwithstanding the great Opposition they have met with ever since, from the *Popish* Religious Orders and *Romish* Clergy, as well as from *Prote-*

*seants*, by their undaunted Policy of enriching and ingratiating themselves with some of the chief of all Cities, Countries and Kingdoms.

Yet, for all that irresistible Power, Riches and Learning of those Jesuits, the poor secular Priests of the *English* Popish Seminaries of *Doway* and *Lisbon* find themselves, for near a Century past, unavoidably oblig'd, for Self-Preservation, to make what head they can against them, but to no other purpose than to rest at last satisfy'd with some private Murmurs, and some daily Prayers and Meditations, which they seldom fail to mutter against those unconquerable Jesuitical Adversaries of theirs. Accordingly, in their Meditations collected and order'd for the *English* College of *Lisbon*, by the Superiors of the same College, the second Edition, at *Doway*, by *Baltazar Bellere*, Anno 1663. Those *Romish* Clergy-Seminarists expostulate with Heaven and Earth against the Jesuits Pretensions of their being in a greater State of Perfection than those *Popish* Priests; pursuant thereunto the second Meditation of that Seminary-Book is, Of the State and Dignity of Priesthood. ' Consider first (say those poor Clerks) ' that the Excellency of a Religious State, hath ' been these last Ages so much fam'd for the only ' state of Perfection, that the vulgar sort, now a- ' days, and some ignorant Persons in particular, ' dare prefer it before the most holy State and ' Function of Priesthood. --- Conclude, if thou hast ' liv'd hitherto in the common Ignorance of the ' Vulgar, to open a little thy Eyes, and look with ' a better Aspect upon holy Priesthood, and pre- ' pare thy Heart with Humility to make further ' search into the great and divine Mysteries inhe- ' rent and annex'd unto it. Consider, Seventhly, ' the great Obligation a Priest hath ' and all sort of Vertue



Of the State and Obligation of an Apostolical or Missionary Priest. --- And, as the Cardinals, *De fide propagandâ* have declar'd, *Est præstantior sine Religionis,*  
 '--- Thou hast oblig'd thy self unto it by a firm  
 'and solemn Oath, which is stronger than a Vow  
 'us'd by Religious Men. --- How far more are  
 'we bound to prefer the Spiritual Necessity of  
 'our Country, before all other Vows, whatsoever  
 'are incompetent with it? &c.

Thus those Wretches are jealous of one another, least they should be surpass'd one by the other in their wicked ways and means of Rebelling against God and their Country: The best Meditation they could fix upon, is to consider seriously, Whether their Duty to God and their Country does not require of them to lay aside immediately such Factionous and Seditious Books of Plots, rather than Meditations, and in lieu thereof to read a Chapter in the holy Scriptures Night and Morning, with three or four Paragraphs out of The Whole Duty of Man, or out of Bishop Taylor's Holy Living and Dying; which would in a little time make them abhor those Senseless as well as Traiterous Considerations; such as, Whether they or the Jesuits be the best qualify'd Priests to act Rebellion in greater perfection against their King and Country; or, Whether their villanous Oaths, or the Jesuits abominable Vows entitle them to the greater Punishment in this World and the next, for their treacherous deluding of those few ignorant Souls that will be impos'd upon by either of them. What they further quarrel about in their unchristian Meditations is next door to Blasphemy, viz. Whether they or the Jesuits be in a greater state of Perfection, they should have said, of Damnation; for methinks, they strive hard who should get foremost in

in the Broad-Way thereof: As for Christian Perfection a good *Protestant* Porter, that can but read his Bible, is, without any comparison, in a far safer way to perfect Salvation than those miscreant Missioners, put altogether; were it only for endeavouring so solemnly to engage not only poor ignorant Children, by their assisting at, but also Almighty God the object of, those unchristian Meditations, and their Country, to whom they appeal, in those unnatural and frightful Contemplations, and lately in some clamorous Papers about the Streets; to engage, I say, their young Pupils, with Heaven it self, and *Protestants* in their Revengeful and Rebellious Quarrels, and that by the way of Religious Worship and Devotion, is something so peculiar to Missionary and Traiterous Priests, that I doubt whether even the Jesuits themselves can come up to it, in such a complicated strain of Ignorance and Folly, as well as Prophaness and Blasphemy; unless these two sets of Jugglers seem to fall out on purpose, the better to ensnare some unwary *Protestant* Chaplains; as for my part, I am just at such a stand what side to take, as when I saw once in a Barn a Weasel and a great huge Rat engage, tho' I resolv'd at last to side with the Weasel, as being the more Innocent, as well as the more Feeble Creature, yet the Weasel, do all I cou'd, would rather follow the Rat into a Hole, and so be kill'd, than suffer it self to be taken: So I look now upon these secular Priests to be far the Weaker side, and less capable of Mischief than the great Jesuitical Rats; yet the Missionary Priests are so blindly obstinate, Weasel-like, that, rather than suffer themselves to be taken in and secur'd, within the *Protestant* Pale of their National Church, must needs follow their Enemies into their Jesuitical

perstitious *Romanism*, where the old season'd *Jesuit-Rats* will soon devour them: But after all, what do those *Rats* and *Weasels* quarrel about? Why truly, only whether the *Jesuits* are not as much *Priests*, and as *Wicked* ones as the *Seculars*; and whether the *Jesuits* do not with as much perfection of *Priestcraft* vow to be *Missionary Rats* all the *World* over, as those *Secular Priests* swear to be *Emissary Weasels* in *England* only (for I think they don't go voluntarily to our *American Plantations* as the *Jesuits* do, for *Mischief's*-sake as well as *Merchandizing*) or whether of them ought to have the most or richest *Popish Patrons*, or the best *Garets*, or ten or twenty *Pounds* a *Year* at most *Salary*, besides their wages of *Unrighteousness*: Or lastly, Whether the *Jesuits* have rightly and truly charg'd those *Secular Missioners* with *Jansenism*; and whether they were not *Fools* to deny the truth of what is their greatest *Happiness* and truest *Interest*, if they durst have the *Honesty* to own it; for by the open *Profession* of *Jansenism* they would not be quite so far from the *Protestant Reformation*, and consequently from the *Kingdom of Heaven*; tho' the worst *Principle* of *Jansenism* is the *Adopting* of old *Helicheseitism*, mention'd by *Eusebius*, l. 6. c. 28. or 31. *H.E.* viz. That it is *Lawful* to deny with the *Mouth* what one believes with the *Heart*: For *Jansenius* us'd to say, That *Calvin* had a good *Cause* but bad *Conduct*, by his *Rustical Moroseness*, and ungenteel *Management*, for want of *oral Condescension*: So 'tis not much to be doubted but those *Doway-Emissaries* combat the *Jesuits* with their own old *Weapons* of *Equivocations* and *mental Reservations*; for all the *World* knows, except perchance the *Protestant Chaplain*, that their *Interest*, as well as *Antipathy* against the *Jesuits* infallibly obliges them



to be rank *Jansenists* in their Hearts; tho' the same Interest keeps them from professing *Jansenism* openly as retains *Jansenism* from professing the *Protestant* Religion. I would not have our *Protestant* Chaplain take the Words of those *English* *Papist* Emissaries, either for their own *Jansenism*, or for *Jansenism* in general; but rather before he goes on with them any further, let him consult an honest *Hugonor*, in his excellent Book, call'd, *L'Esprit d'Arnaud*, &c. But the greatest Debate of all amongst those *Secular* and *Jesuitical* Missioners seems to be, whether *Cardinal Allen* or *Father Parsons* was the chiefest Instrument in procuring most *Seminaries* abroad, and in stirring up most *Incendiaries* at home, against their natural *Sovereign* and *Country*: I'll only state the matter of *Fact* which in a word is undeniably thus; After *Dr. Allen* had been Banish'd from *Doway*, with the rest of his *English* *Fugitives*, by the Command of *Don Lewis de Requesens*, Governour of the *Low-Countries*, he begun a *College* at *Rheims* in *France*, and another at *Rome*, with the Platform of two more in *Spain*; then, entreated the General of the *Jesuits* so earnestly as if he were begging for an *Alms*, that he would be pleas'd to send *Parsons* and *Campion* into the *English* *Mission*, as by his Letters still extant appears; accordingly they were sent, but *Parsons* sometime after returning to *Rome*, *Allen* makes *Parsons* Rector of his *English* *College* there, and then sends him to *Spain* to settle his *Seminaries* there, and to place other *Jesuits* Rectors thereof; tho' *Parsons* and *Campion* had a pretended Power of moderating the severe Bull of *Pius 5.* against *Queen Elizabeth*, from *Gregory* the 13th, when they first went into *England*, in 1580, yet *Allen* was made *Cardinal*, and *Parsons* was

Rector of the *English College at Rome*, which was in 1587, the new Rebellious Cardinal dispatch'd divers Secular Priests to be Chaplains and Confessors to Coll. *William Stanley*, and Coll. *Rowland York's* Regiments, (the last of which consisted of 1300 *English* and *Irish*) who, upon the instigation of those seditious Priests, soon deliver'd up the strong Garison of *Darentry*, with a Fort near *Zutphen*, to the *Spaniards*; and the next Year, being 1588, by the same Rebellious Principles given *Allen* by the said Bull of *Pius* the 5th, he writ an Apology for the Treason, under the Title of, *Epistola De Daventria Deditione Cracov.* 1588. in 8vo. printed also about the same time in *English*; wherein *Allen* not only commended the Treason, but excited others, in the said Epistle, to the like Exploit of Perfidiousness; as if they were neither bound to Serve nor Obey an Excommunicated Queen. In the same Year, 1588, Cardinal *Allen* writ another Traiterous Book to be publish'd, when the *Spaniard* should arrive into *England* to stir up all the *English Papists* to take up Arms against the Queen; the first Part of the said Book was Intitul'd, *A Declaration of the Sentence of Sixtus 5.* ---- And the second Part was, *An Admonition to the Nobility and People of England, &c.* See in *Cambden's Annal. Sub. An. 1588. &c.* Now to shew that *Payson* was not far behind Cardinal *Allen*, in Principles and Practices of Rebellion, he publish'd a little before that seditious Cardinal's Death, viz. 1594. in 8o. (a little after *Christmas*; and the Cardinal did not dye till the 6th of *October* 1594. following) a Conference about the next Succession of the Crown of *England*, in 2 parts, under the Name of *N. Doleman*; The first Part is for Punishing of Kings, and proceeding against them: The second Part was to

to prove that the Infanta of *Spain* was the Legal Heir to the Crown of *England*, &c. But the Parliament presently enacted, 35 *Elizab.* that whosoever should be found to have it in his House should be guilty of High-Treason, &c. Yet the Rebellious Parliament in 1648. made use of the same Book and Principles to a known cursed Intent; and the Party had *Doleman* reprinted accordingly, for the inhumane Abetting of the King's barbarous Murder; and in particular, wicked *Bradshaw* took most of his long Speech against the King, out of the said *Doleman's* Book; which nevertheless was reprinted again by the same surviving Party, in 1681. Oct. at *London*, &c.

However, we have far more Hopes that there be none now surviving of that unfortunate Home-Party of ours, than that the *Doway*-Emissaries or the *English* Jesuits should ever recede from the rivetted Principles of those Rebellious Progenitors of theirs, viz. *Allen* and *Parsons*, of whom, and all their Successors, I fear we may truly say, the D---l a Barrel the better Herring; to whom *England* mostly owes all its Misfortunes and barbarous Tragedies in the late unnatural Rebellion; whereof the chief Promoters learnt their Fanatical Lessons, out of the traiterous Writings and seditious Practices of the beforementioned *Allen* and *Parsons* of cursed Memory; to whom may be added a couple more of the original Fathers of the *Doway*-Emissaries, viz. *R. Bristow*, who writ in Defence of the Bull of *Pius* the 5th, for the Dethroning of Queen *Elizabeth*, and *Gregory Martin*, whose Book, for to stir up Queen *Elizabeth's* Gentlemen to act like *Judith* did with *Holofernes*, was publish'd in 1584. A further Account of these and other Jesuitical and *Doway*-Rebels will more in course another time.



In the Interim, I can't wonder enough at the confidence of the noisy Author of the Secret Policy of the *English Jesuits*, who dares appeal to *Protestants* about their Sottish *Popish* Debates; just as if common Felons should fall out about their Spoils and Robberies, and then appeal to the Judges at the *Old-Bayly* which of them are the greatest Villains, or who cheated one another most: And at the same time call's his Fellow-Emillaries at *Doway*, the *English-Clergy*, and *Clergy of England*; and brag's of his *Popish* Bishops now actually residing in *England*; and that the Pope having clear'd the *English* Collegiates at *Doway*, the Papal Pension is still continued to them; with a great deal more of such Fellonious News; which is enough to put a whole *Protestant* Country in amaze, were they not appriz'd long ago, by such-like Encroachments of the same Banditti, that there are some degrees of Shame, over which, when Men are once pass'd, all things become so familiar to them that they can no more be put out of Countenance. Surely the Letter found at *Doway*, some Years ago, is not kept still in view; tho' the Civility to and from the *Protestant* Chaplain may be still fresh enough to hope for some favour in the Eyes of some Clergy-men of the Church of *England*; yet for all that, the *Doway*-Case will be still but a *Pauper*-Cause in respect of their potent Adversaries the *Jesuits*, who will be always more able to see the Favourite Counsel for to maintain their Pleas and Demurrers against such poor indigent Clients as the poor *Doway-Missioners* are well known to be, in all respects and comparisons with the *Jesuits*; who in Ecclesiastical Grandeur, and Church-Splendour, draw as near the Church of *England's* Decency and Brightness, as those of *Doway* descend to the  
resemblance

resemblance of our *Dissenters* in Parochial Slovenliness, Meanness of Birth and Parts, both Natural and Acquir'd; especially as to the Secret Policy and Priestcraft in Perfection, as well as to all manner of Scholarship, the distress'd *Lisbonian* and *Dowagean* Fugitives have little or nothing to offer as an equivalent to the *Jesuit-Adepts*; besides a great deal of Clamour, and a good stock of Envy that they can't reach up to that wicked Pitch of *Jesuitical* Gigantean Heighth's therein; for which, to give the D---ls their due, I believe they are heartily sorry for, and that it is the chief grounds of all their Quarrels. But as for Rebellious Principles and Seditious Practices, the *Jesuits* can't pretend to much greater Perfection and Superiority above the *Doway-Missioners*, if they pretend to be Legitimate Heirs, and hereditary Emulators of the Founders and Fore-fathers of their *Doway-College*; wherein they pretend there's *Habrew* and *Greek* taught; but that's as likely to be true (if my Brief is right) as theirs and the *Jesuits* Pretensions to Apostolical (I suppose they mean Diabolical) Perfections.

But if they have a mind in good earnest to overcome the *Jesuits*, I can give them reasonable Directions towards it. They must first of all change the course of their higher Studies, (for as to the lower Studies of Humanity I suppose they can make no great matter of them, for all the Chaplain's civil Commendation of both the sorts) thus; they must utterly lay aside all the empty Notions of School-Philosophy and School-Divinity, by way of their flatulent Dictates; then, in lieu thereof, they should read Mr. *Lock*, and Mr. *Le Clerc's* Philosophical Lucubrations, with his *Ars Critica*, and Dr. *Wallis's* Mathematical Course, which may take them up for about two Years:

Next, for their Divinity, instead of the voluminous Flatulency of their *Sylvius* and *Estius*, they shou'd read the solid Lucubrations of Mr. *Chillingworth's* Polemicks, Dr. *Hammond's* three Volumes, and as many of Bp. *Stillingfleet's*; then Dr. *Taylor's* Casuistical Divinity, and Archbishop *Tillotson's* Volumes of Sermons; and, at spare hours, they should read the Lord *Clarendon's* History, that they may thoroughly eradicate all the lurking Remains of their Principles of Sedition and Rebellion: They may well spend about four Years in these Catechumenical Exercises of true Christian Studies. Lastly, after due Examination and Conviction, they shou'd conform to their National Church of *England*, as by Law Established, following what Trade or Calling that best suits with their Abilities and Capacities; for they must not think to put their clamorous Importunities, much less their vagrant Wants and Necessities upon the Clergy of *England*; their Mock-Bishops in *partibus Infidelium* should do proportionably the like, &c. This is the only Method of ending their Quarrels with the inexpugnable, obstinate, and irretrievable *Jesuits*; and so leave the Dead to bury their Dead, &c. Return we now to the original *Popish-Missioner*,

Mr. *Whitford*, whose *Jesus Psalter*, is of great use still amongst the English Romanists of the Idiotick Class. The repeating of the Holy name, *Jesus*, so often as 'tis in that Popish Prayer-Book, seems very Ludicrous and Irreverent, or even Heathenish; for the *Pagans* had not only such certain forms of Prayer, but also Repetitions and Responsaries, as may be seen in *Cato, de re Rustica*, cap. 141. Edit. Par. 1543. *Macrobius*, &c. *Arrianus*, Comment. in *Epictet.* l. 1. c. 16. and l. 2. c. 7. wherein 'tis very strange to find *Kyrie Eleison*, which is used still in the *Popish Mass* and  
Greek



*Greek* Liturgies, the words being *Greek* and importing, *Lord have Mercy*: The learned *Gerard Vossius*, *De Theolog.* l. 1. c. 2. is not satisfy'd, whether originally that *Litany* came from the *Gentiles*, or rather from the *Jews* or *Christians*; since that *Heathen Philosopher*, *Arrianus*, liv'd in the 2d Century of Christianity, who possibly might have borrow'd that Liturgical Form from the *Christians*, or at least from the *Jews*; whose great Synagogue or Standing Parliament in *Ezra's* days, order'd set times for Prayer and 18 Benedictions or Forms of Prayers; the great *Rabbi Maimonides*, says the *Jews* every one were to repeat a Hundred Benedictions or Prayers, within the space of every civil day; the *Jews* did also occasionally make use of other variable or extempore-Prayers. The Liturgical Forms of Prayers used by the *Mahometans*, are to be seen in *Avensina* or *Avicenna*, part 3. *Theolog Metaph.* &c.

The People of God in all Ages did ever occasionally Pray sometimes in a set form, and sometimes without; as may be seen in the *Holy Scriptures*, and in *George Cassander's Ancient Ecclesiastical Prayers*, printed amongst his *Works* at *Paris*, 1616. and particularly in *Doctor Cave's Primitive Christianity*, p. 189. and 176. Edit. *Lond.* 1702. However, that *Jesuit Psalter*, is far preferable to what is call'd *Our Lady's Psalter*, suppos'd to be compos'd by *Bonaventure*, the first Cardinal Fryar, wherein the Scripture-Psalms are made to apply to the *Virgin Mary*, what is said in *David's Psalms*, of God or Christ; the first Psalm is thus Blasphem'd (in *French*, Edit. à *Rouen*. 1698.) *Bienheureux celui qui aime votre nom, o Marie Vierge Sainte, &c.* — p. 17. *Venez à mon secours, o grande Princesse, Hâtez vous de me secourir, &c.* It is divided like the *Roman Breviary* into *Prime, Terce, Sext, None, &c.*

other Offices of the Virgin *Mary* are generally distributed; whereof one of the most Ancient in Print, is that which was used by the Nuns of our *Whitford's Sion-Cloysters*: It was translated into *English*, and printed about the Year 1480. in Fol. by *Caxton*, and dedicated to the Nuns of *Sion*, of the Order of *St. Bridget*, under the Title of the *Virgin's Mirror or Looking-Glass*: Whereunto the Anonymous Interpreter added two little Tracts, *Of the Divine Office or Service*, and of *Lectures or Readings*: Wherein he acquaints us, that he thought himself oblig'd to ask leave of his Diocesan for to make the foresaid Translation, by reason he was to *English* some few Texts of Scripture found in the said Office, which had been severely forbid in a Synod at *Oxford*, in the Year 1407. under the Penalty of incurring Excommunication for the Translating the least part of Scripture. That *St. Bridget* is not to be taken for the *Irish Virgin*, or, as the *Roman Martyrologe* will have it, a *Scotch Maiden*, who according to the *Popish Legends*, touching the Wood of an Altar, in Testimony of her Virginity, the same forthwith became Green; and leading a Nuns Life in the Isle of *Man*, writ 12 Books of her Revelations; as *John Bale* thinks, and farther adds, that they were commented upon by *Richard Lavynham* a *Carmelite*, who being King *Richard* the 2d's Confessor, dy'd about 1381. This *Scotch Bridget's* Festival is kept by the *Scotch Papists* on the first of *February*, and is suppos'd to have dy'd about the Year 518. if so, she could not be of the *Hodiernal Romish Faith*; tho' there be more Churches dedicated to her in *Scotland* than to any other Saint, &c.

But the *Bridget* of our *Sion-Order* is suppos'd to have been a *Sweedish Gentlewoman*, whose Father was call'd *Birgerus*, and her Mother *Sigridis*; she marry'd

marry'd a *Sweedish* Nobleman, *Ulpha de Ulphaso*, by Name, and Prince of *Nericia*: He and she went several Pilgrimages, to *St. James's*, at *Compostella* in *Spain*, and *St. Dennis* at *Arras*; besides other Visits to more *Papish* Relicks: At last, her Husband retired to a *Cistercian* Monastery at *Alvafra*, whilst his Wife *Bridget*, under the Direction of a crafty Priest, nam'd *Matthias*, imagin'd that our Saviour reveal'd to her a Prescript or Rule for the Institution of a new Order of Men and Women; which she accordingly begun in a sort of a Conventual House at *Wasten*, with some few Women; where she imagin'd again that Christ in an Apparition order'd her to go to *Rome*, *Naples* and *Jerusalem* on Pilgrimage: Whence returning to *Rome* she dy'd, in the Year 1373. July 23. About a twelvemonth after, her Body was transported to her Nuns at *Wasten* in *Sweedland*, by her Daughter *Catherine*, who is also commemorated on the 24th of *March* as a *Romish* Saint, by the Superstitious *Papists*.

One may observe that this Lady *Bridget* had a better Notion of a Reformation than any of the precedent Founders of the *Romish* Religious Orders, who, tho' pretending to a sort of a Reformation, or rather a recollection and contemplation of the Abuses in Christianity in general, yet durst not take away the *High Places* of Idolatry and Superstition; for she got the Holy Scriptures to be translated into the *Sweedish* or *Gothick* Tongue, which she often read by herself, as is remark'd by Archbishop *Usher*, *De Script. & Sacri. Vernac.* p. 156. which was never permitted to be follow'd by any Nuns of her Order, or of any other of the Nuns of the *Romish* Religious Nunneries; yet her diligent reading of the holy Scriptures in her Mother-Tongue was put as one of her Christian Vertues in the Bull of her Canonization,



zation, in *Laurent. Surius*, tom. 4. July 23, &c. This Widow *Bridget* is suppos'd by Mr. *Wharton* to have been the Composer of the foremention'd Office of the *Virgin Mary*; if so, she is the first, after *Bonaventure*, that ever compil'd an Office of that kind to the *Virgin Mary*; tho' in the third Tome of *Anselm* Archbishop of *Canterbury's* Works, Edit. *Colon.* 1612. there is a little Pamphlet styl'd, *Hymni & Psalterium B. Virginis Mariae*; and another intitl'd, *De Excellentia Gloriosissima Virginis Mariae*; but both are own'd of all hands to be spurious; especially since in 2 or 3 little Tracts of *Anselm's* Meditations, there is not one Prayer to the *Virgin Mary*, no more than in *Bernard's* Meditations and Soliloquies; tho' there be likewise in the Editions of his Works some spurious Tracts, containing the unchristian Passion of the Superstitious Worship of the *Virgin Mary*; such as his Sermons and Meditations upon the *Ave Maria* and *Salve Regina*, own'd by *Bellarmin*, *Labbaeus* and *Horstius*, to be supposititious Pieces, &c. So that the illegal Tribute of Divine Service or Worship to the *Virgin Mary* was not publicly settled, or publicly paid before *Bonaventure*, the first Cardinal-Fryar, who writ the first Liturgical Office to the *Virgin Mary*, as in the same 13th Century *Aquinas* was the first that ever propos'd a Liturgy for to pay Adoration to the Host; which is as zealously asserted by *Natalis Alexander*, and other *Dominican* Fryars, as 'tis deny'd by the *Antwerpian* Jesuits, in their vast pile of the *Romish Talmudical Legends* of the Lives of Saints, hinted at in the beginning of this Undertaking. However, Dame *Bridget's* pretended Revelations were printed at *Nuremberg*, in 1521. and her *Revelationes à St. Angelo in Vado notis illustratae*, *Antw.* 1611, with those  
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of *Mathilda, Hildegard, Getrude, &c. Elizabetha Monialis Schauffhausen edidit Visiones de S. Ursulâ & Verena acceptas, Parisiis, in 8vo. An. Dom. 1513.* And in the Year 1628, at *Cologn*, there was a Book printed with this Title, *Eckberti Abbatis Schonau-giensis liber De transitu sive Obitu S. Elizabetha Abbatissæ Schonau-giensis, sororis ejus;* together with three Books of the said *Elizabeth's* Visions, and one Book of Epistles. There have been publish'd also the pretended Revelations of *Catherine of Sienna* and *Teresa's*, a *Spanish Carmelite Nun, &c.*

How ridiculous soever the fanatical Revelations of those Female-Prophets may really be, yet we are given to understand, by a Pamphlet-Sermon of no long standing, against the great Danger and Mistake of uninspir'd Prophecies, that some such Popish Visions in an equivalent Strain, have influenc'd also, or been equal'd, by two Protestant Divines of considerable Characters, (to say nothing of the *New-England* Prophetess, and the later Fry of *French* Prophets and *English* Abettors) the one being a principal Pastor of the *French* Refugees in *Holland*, Mr. *Jurieu* by name, the other was a Refugee himself, to less purpose, both here and the same place, tho' with an Episcopal Character of the more Ancient Protestant *Bohemian* Order, viz. the Venerable *J. M. Comenius*, long ago deceas'd, to whom he boldly joins, upon the bare Word of the *Dominican* Fryar *Campanella*, one *Nicholas a Buldesdorf*, an avow'd Protestant Martyr of the *Bohemian* Reformation (which that high-flown Priest of the Church of *England*, Mr. *Thorndike*, prefers before *Luther* or *Calvin's* Protestantism) and even *John Cutrock* the *Franciscan* Fryar was far an inferior Man than the *Dominican* Fryar, that was against him and other Protestant-Bores.

for, in the first place, *John Cutt's* very Name was Prophetick as well as Fatal to the Pope, whose pretended Infallible Rock was at the very time that he foretold, begun to be cut and rent in pieces; since soon after the Year 1300, the Papal Chair was cut off from *Rome* and carry'd to *Avignon* in *France*; then came two Popish Antichrists, one in *Italy* and the other in *France*, under whom the Spiritual and Temporal Desolation of Nations was visible enough beyond all Prophecy, both by means of the general Devastation caus'd by the *Turks* in *Asia*, and intestine Wars in *Europe*, as well as by the Schismatical Popes, sometimes four or five at a time, whose Antichristian Ambition reduc'd both Church and State, far and near, all in confusion; the Oppression of the Clergy follow'd naturally enough, especially as to what was caus'd by the privileged Regulars; and the reduction of all to the Faith of Christ by the Year 1370, was in a great measure verify'd by *Wickliff's* exact appearing at the same time, (1333, 1360, 1370, 1372, &c.) for the further carrying on of the Reformation, already begun in part by the *Lothards* and others before, far and near preach'd, according to *Mark* 16. 15. and *John* 21. 25. it being, thence, the common Scriptural Language of all former Christian Preachers as well as Protestant Reformers.

All this might have been foretold by *Johannes de Rupescissa*, with a moderate Portion of the Revealing Spirit or Grace of *Jesus Christ*; yet the Author of that Sermon, as well as the Pope, thought that poor Reforming Prophet to be deserving of a long Imprisonment, for pretending to disturb the well-settled Ecclesiastical Ease of a Regular Church-State and Preferment; besides, 'tis not to be imagin'd that the Pope and his Antichristian Agents



gents would have imprison'd him, had not he prophetiz'd against the Corruptions of the Church of Rome; for which, or the like Scriptural Prophecies of Christian Protestations against *Romish* Superstitions, another Fryar, the famous *Hierome Savanorola*, suffer'd Death as well as Imprisonment, in the next Century, whom the *Bohemian Protestants* at the same time own'd for one of their Brethren, instead of condemning him for a fanatical Prophet, as the venerable *Comenius* assures us, out of the Authentick Records of the *Bohemian Churches*. As to *Buldesdorf*, who suffer'd for the very same Cause by the Council of *Basil*, that *John Huss* and *Hierome* of *Prague* had done not long before, in the perfidious Council of *Constance*, whom none but that *Popish Black-Fryar Campanella*, or such as are acted with the same Spirit of Persecution against those that the Antichristian Church of Rome calls Hereticks, could ever traduce as fanatical Prophets; who however, are brought into that uninspir'd Sermon by head and shoulders, (as the *Papists* did when they led them to the Stake for Hereticks) since they Prophecy'd or Preach'd nothing concerning the end of the World, even according to the forg'd Evidence of the *Popish Fryar Campanella*, whom a Protestant Minister should have been asham'd to cite as a legal Witness against those that the Papal Church terms Heretical Prophets: By vertue of the same persecuting Principles of *Romish Church Zeal*, and *Popish-inclin'd Partiality*, that uninspir'd Priest might quote *Alanus Copus*, or *Harpisfield*, or *Sanders*, or *Parsons*, against all the Protestant Martyrs in *Fox's Acts and Monuments*, and so make them pass for Fanatical Propnets, as well as Heretical Martyrs; but let not our uninspir'd Preacher forget that Prophet and Preacher are mo

nymous Terms in Scripture; and that once he knew the time when he durst glory that he had receiv'd the Gift of the Holy Ghost; which is all that the foremention'd and subsequent *Protestant* Prophets did, or could ever pretend to, in their foretelling of the downfall of Antichrist, with his *Popish* Idolatrous Worship and Superstitious Corruptions, and of the future spreading of the Gospel, and the flourishing State of the *Protestant* Reformation that was to ensue: The good old Man *Comenius* had at least an equal, if not a superiour Right to those Ghostly Pretensions, by virtue of his active and passive Episcopal Ordinations, which, in all probability, was the sole Cause of the *French* Anti-Episcopal *Maresius's* Antipathy, and of his *Antirrheticon* against *Comenius*, who perchance finding little or no Charitable Relief and Assistance from the Episcopal no more than from the *Calvinistical Protestants*, might unwarily think that the World was almost at an end, and that nothing less than Christs coming himself (at least Spiritually) would be able to stir up decay'd Charity, and Brotherly Love and Peace amongst even reform'd Christians; but that will scarce be found ground enough to expose him, with such rashness of Judgment, for as great a Fanatical Prophet as his Countrymen, *Christopherus Kottermus*, *Christina Poniatovia* and *Nicol. Drabricius*; besides, he said nothing but what that learned Quaker, *Robert Barclay*, (whom the late Ingenious Church of England Divine, Mr. *Norris* said, was harder to confute than a Hundred *Bellarmins*, *Hardings*, or *Stapleton's*, &c. p. 453. *Treat. on sever. subj.*) in his Apology to the same, or such-like Plenipotentiaries at *Nimeguen*, as I take it; and but what may be heard daily in their Meetings, which are thought  
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worthy, by our Church and State, of the same Protection, Toleration and Indulgence, as other *Protestant Dissenters*, both National and Foreign enjoy. In like manner the zealous *French Protestant Minister*, Mr. *Jurieu*, should have been excus'd, rather than expos'd, (especially by a Brother *Protestant Preacher*) who considering, perchance, in the bitterness of his Soul, the seemingly-endless Extremities of his persecuted Brethren, and the insulting Triumphs of their unrelenting Persecutors, daily upbraiding them with those of *David's* in the Psalms, (*Where is your God?*) he might have extended the certainty of his Hopes to forbidden lengths, and ventur'd to tolace himself and his afflicted Brethren with the parallel case of the Banish'd *Jews*, and with the prematurely apply'd Prophecy of the Royal Psalmist, *Psalms* 137. 8. *O Daughter of Babylon, who art to be destroy'd, happy shall he be that rewardeth thee as thou hast serv'd us, &c.* Which doubtless was laugh'd at by the easie indolent *Edomites*, and the plentiful Gentlemen of *Bashan*, because it did not presently come to pass; tho' doubtless the *Jews* were full of hopes, enough to tell their Persecutors, it would not be long e'er the end of their Persecution and Persecutors, with the overthrow of their false Worship should happen, without being thought fanatical Prophets, for not fixing the exact time rightly: Tho' a great many of the *English Clergy*, and most of all other Religious Orders of *Protestants* both at home and abroad, are of opinion that Mr. *Jurieu* was not so much beside the Mark, in fixing the compleat Redemption of *Israel* from their great Persecutor, at 1710. or at the more happy Epoch of 1714. for at that first Period of time 'twas likely enough to have happen'd, had not some *uninspir'd Preachers*,



monizer should forget: However, as he is Stout so I would have him Merciful, and not forget, they all bore once the Sacred Name of *Protestants*, and upon that account let them find as much Grace in his Eyes as his Zeal will afford; and remembering that no Profession or Reformation can be a Fence against the distemper of the Brain; let their Attonement be their owning themselves, or somebody for them, that they were stark staring Mad: But, I am apt to believe, he may venture to grant the foremention'd poor deluded and distracted *Protestants*, the same Favour at least, that he liberally bestows upon the furious Fanatical Gentlemen of 41, 'whom he will not enlarge upon, because they seem (says he, pag. 34) to have proceeded from more Ignorance and less Design than others of the same Century. I am entirely of his opinion in that particular, as to the Excusing part of our Fellow Subjects and *Protestants*; especially, since many of their Descendants have several Impropriations and Church-Benefices in their Gift, and otherwise Men of considerable Interest; yet, methinks, in spite of all those complaisant views, he might have singled out some scores of those detestable as well as fanatical pretended Prophets, who were near enough concern'd in the King's Murder, to have their Principles and Practices expos'd; which made them far more known and more dangerous than the two Foreign Scholars, *Scioppini* and *Comenius*, Men of no weight at all, not as to any pernicious Influence, or sinister Consequence to Church or State, which ought to be the chief Views of a Christian National Preacher, especially upon such Subjects as he had then in hand: Poor *Comenius* I have spoken already to; what *Scioppini*, *Scioppini* (not the famous Jesuit of that name) and

of the World and Antichrist being at hand, is the same thing as to say 'tis the last time, tho' 'twere 3000 Years after. See Dr. *Hammond* there, and on *Mark* 13. 33. &c.

And the *Millenium* it self, that a great many of the primitive Writers spoke so much of, was to be Spiritual, like Christ's Kingdom (which was not of this World) by binding up of Satan again, and by restoring of his Gospel to its purity, in a thorough Reformation, after Satan had been let loose for a little season (that is near 1000 Years, or some considerable time) yet the last Resurrection, the end of the World, and the coming of Antichrist was still at hand, because we are to Watch and Pray, and to take heed, not knowing when the time is, as to any fix'd Period; which the ancient Writers did not pretend to determine exactly to a Year or Years. *Baronius* as well as *Bernard* are misconstrued strangely by that Sermon-maker; for that great Annalist neither did nor could say that *Bernard* was of *Norbert's* Sentiment in that Affair; tho' it does not signify a rush what all the three opin'd thereupon. As for Pope *Paschal* and *Norbert* and his Worshippers at *Prague*, (where *Campion* learn't his Jesuitical Fanaticism) the uninspir'd Preacher may Prophecy a Halter for them all, according to the Prophetical Portion of Spirit Mr. *Brown* was blest'd withal, if they so think fit; but if they pretend to play the Popish Game from that Jesuitical quarter, of condemning our first and foreign Reformers for fanatical Prophets, because they forewarn'd Christians to stand upon their Guard, because the last Day and Antichrist were at hand, and not far off, let them take heed. No worse Prophecy than that of Mr. *Brown's* to them in that last Day, for fanatical and

ing the exprefs Words of Scripture, and all the primitive Christian Authors, as well as all our *Protestant* Martyrs and first Reformers, who made it their constant Practice to make the true Scriptural use of them. But since the uninspir'd Preacher was so dutiful as to ask Pardon, in his Preface, of a right Reverend Father of our Church, for his injurious Reflections against the Lucubrations which that most learned Prelate has been for these many Years preparing upon the Scripture-Prophecies relating to the end of the World, 'tis hop'd, that Right Reverend Father in God will not accordingly look upon it as an involuntary or insincere Sacrifice, notwithstanding the cajoling Air of conceiving greatly of an unappearing Performance, and of not only equalling him to the *Apocalypse-Mede* in Modesty and Judgment, but also of being Superior to him in Knowledge of Scripture and Antiquity: Yet his right Reverend Father-hood may be satisfy'd, tho' the Submission should be intended a Complement, with the same Design as the fanatical *Oliverian* Prophets and Regicides 'were 'not to be enlarg'd upon, because they seem to him 'to have proceeded in (twenty Years Rebellion and King-Killing Prophecies) with more Ignorance and 'less Design than others of that same Century (*Append. to the great Danger and Mistakes of all new uninspir'd Prophecies*, pag. 34.) that is, than *Scioppius* and *Comenius*, who, it seems, are far more remarkable for Malice and Designs than others of the same Century, wherein liv'd innumerable fanatical Prophets of our own, who far exceeded the *Munster-Fanaticks*, or any other foreign furious *Enthusiasts*, or even the poor *French* Prophets, whom our Sermon-maker makes so much ado about, as if he had a mind to make them really considerable  
and



and deservedly Famous, that he himself might appear the greater Conqueror: He is mistaken with all his Divinity and Policy; those Vermin are best overcome by Slight and Contempt; especially after the Civil Magistrate has taught their Termigancy more Civility: His Theological Chivalry was as much thrown away upon *Scioppius* and *Comenius*, as remarkable as he would have them believ'd to be; 'twould be much better time spent upon others far more remarkable both in this and that Century, viz. the uninspir'd Works of *Oliver* and *Muggleton*, of *J. Rogers* and *Chr. Feak*, Fifth-Monarchy-men, *Francis Cheynel* and *Cornel. Burges*, *Bastwick* and *Burton*, *James Harrington* and *Nath. Fiennes*, *Tho. Chaloner* and *J. Saltmarsh*, Prophet and Chaplain to General *Fairfax*; *J. Frye* and *J. Biddle*, *Tobias Crisp* and *Seeph. Marshall*, Antinomians; *John Pendarves* and *J. Onely*, Lay-Preachers; *James Naylor* and *John Lilbourn*, General of the Levellers, the famous *Capucin* Impostor in France, &c. To which may be added Mr. *Lilly's Ephemeris*; Sir *Th. M--ry's Great Britain's just Complaint*, *Dan. De F--'s Shortest way with the Dissenters*; the Memorial of *Dr. D--ke*, *C--ns's Free-Thinking*, *T--l's Rights of the Church*, and *The general Delusion of Christians, touching the ways of God's revealing himself to and by the Prophets*: Which last, well confuted, will be far more serviceable to the Church, more deserving of Preferment, and more honourable to the Undertaker, than to leave a Blemish on some Saints and Fathers of the Church, *St. Cyprian*, *Tertullian*, and *Lactantius*, for being no more positive concerning the near Approach of the End than the very Scripture Words themselves (viz. *John 5. Phil. 4. 5. and 1 Pet. 4. 7. Jam. 5. 8. Revel. 12, 20, &c.*) and not assigning any part

of the day of Judgment, whereof the Apostles themselves were not inform'd nor inspir'd to know exactly the Day or Year; neither does our great Dr. *Mills* nor the *Romish* great Cardinal *Boronius*, nor the *French* great Bishop *Spondanus*, impute any Error or Mistake to the Inspir'd Scripture-Men, as our uninspir'd Sermon-maker wrongfully charges them, as he had dealt before with the poor Fryar *John De Sciffa-Rupe*, who was as much a *Protestant* for those days, as Fryar *Luther*, Fryar *Bucer*, Fryar *Martyr*, or Fryar *Barlow*, who had ordain'd (or to speak in the Language of our Preacher, gave the Gift of the Holy Ghost to) Archbishop *Parker*; or in short, as this uninspir'd Gentleman himself, for all as I have seen yet of his Orthodoxy, or Prophecy, &c. tho' upon the Evidence of that bullocking Fryar *Campanella*, (whose name is writ in the foresaid Appendix with no ordinary Ostentation) or of that sorry *Carthusian* Monk *Wernerus*, one would not judge a Flea by, yet upon their evidence our uninspir'd Prophet *Brown*, and this present Sermon-maker would needs exhumate poor Fryar *John*, in effect, and suspend him immediately, as the Inspirer of new Prophecies into the *English* Jesuitical Missioners, who are far more advantageously inspir'd by such weak opposers, who playing booty, content themselves with an old Prophetical Phrase out of hobnail'd *Plautus*, *Ne res eis redigatur ad restim*, which is render'd very Rhetorically, or rather Paraphrastically by the Appendix-maker; thus they may chance to dye Martyrs for their Pains: But that rugged Phrase will bear no such supplementary Turn, (after, *Brevi spondeo*) but only thus, in as plain and as good *English* as that Paraphrase, viz. *Least they be Hang'd*; without any more ado, but then it will not bear with the Premises to make up any sense; there's

there's another blunder in the *Latin*, but I suppose 'tis the Printer's, *ignoscat* instead of *agnoscat*, p. 30. The first Editor, *Orthuinus Gravius*, seems to write far smoother *Latin* than the second Publisher Mr. *Brown*, &c.

Some of the best Guides in this Antiprophetick Controversy, are Archbishop *Usher's* Predictions, printed by Dr. *Bernard* his Chaplain, in his *Life*, &c. *John Harvey*, Doctor of Phylick, at *King's-Lynn* in *Norfolk*, in his Discursive Problem concerning Prophecies, printed at *Lond.* 1588. and the Earl of *Northampton's* Defensative against the Poyson of suppos'd Prophecies, reprinted at *Lond.* 1620. in fol. it had been printed five Years before Dr. *Harvey's* Problem, &c. The Predictions of *Digby Bull*, A. M. late Rector of *Shelden* in *Warwickshire*, in his Warnings of Popery, publish'd in 1710. &c. The Reverend Mr. *Bisset's* Modern Fanatick, in three parts; the fourth being, as I am told, done by another hand; it seems to be chiefly directed against such Ministers of the Church of *England* that dare be so sordidly low and fawning after Dissenting-Patrons, as to excuse the fanatical Rebels and Regicides of the late unnatural Rebellion, and give for reason, because of their being familiarly known or rather occasionally necessary to them, and because, in their occasional opinion those Fanaticks of 41 seem'd to proceed from more Ignorance and less Design than others, &c. The same anonymous Author bestows also some few Criticisms, or rather Admonitions upon those Clergymen that mount to such high Flattery as to be occasionally conformable to the *Romish* and *Jacobinish* Shiboleth, upon the possibility of their being Possessors of some Improvements, or of getting their occasional Vote or Interest, &c. There is to be seen likewise the Story



of the Prophets of *New-England*; where first going for Liberty of Conscience, and after having been admir'd for her gracious Praying without Book, and being at last suspected, and brought to her legal Tryal for a Witch, she confess'd her Guilt, and that her Contract with the Devil was, that in lieu of her Soul, which she did consign to him, he was to assist her with the Gift of extempore-Prayer; whereupon she was Condemn'd and Executed, &c. Her Name, as that Gentleman was inform'd, was *Hutchinson*, &c. 'Tis plain, I think, that Mr. *Bisset* was not the Author of that fourth Part of the *Modern Fanatick*, by reason not only of the different strain  $\tau\acute{\epsilon}\chi\eta\sigma\iota\sigma\mu\acute{o}\varsigma$  but also  $\tau\acute{\omega}$   $\tau\acute{\rho}\upsilon\lambda\omicron\varsigma$ ; the Criterium and Stile having more resemblance with Bp. Ken's *Threni*, or, *Expostulatories and Complaints of the Church of England against undue Ordination, loose Prophaneſs, unconſcionable Symony, encroaching Pluralities, careless non-Residence, formerly reigning among her Clergy*, &c. That anonymous Author seems to aim at an unattainable (at least so as to please) Medium between the High and Low-Party; I owe the best part of these Observations to that Pamphlet, which is very scarce and hard to be found, there having been not many printed at first, if my Breviate be right.

179. *Richard Whitford Senior*, having had a great Estate as well as his Birth in the next Parish to the famous *Holywell*, or *St. Winefred's Well*, and both the *Richard Whitfords*, Uncle and Nephew, being very Superstitiously given to *Romish Devotions*, contributed very much to the Erection of that Place into *Popish Pilgrimages*, and other Superstitious Practices, which gradually settled at that cold Bagnio. Both the *Whitfords* were at first secular Priests, then became Canon-Regulars of *Sion-Monastery*

Monastery, under the Rule of *St. Austin*, and the Institution of *St. Bridget* as aforesaid. I am apt to believe that those *Whitfords* having also good Estates in *Lancashire*, their Tenants and Acquaintance were some of the first that begun the Pilgrimage to *Holywell* from *Lancashire* and elsewhere, and that they either first built, or magnified and decorated the Chappel above that Well or Bagnio. And lastly, that the same *Whitfords* either invented, or enlarg'd and multiply'd the Manuscript Copies of the Life of *Winefred*, and her Acts or Legends, however father'd, (whether upon *Elerius* Monk of *St. Asaph*, or *Robert* Prior of *Shrewsbury*, or both) or handed about in Manuscript or Print, have all their Rise or Growth from the Industry, Zeal, Wealth and Superstition of the aforesaid *Whitfords*, or of no earlier a date.

As to the Pilgrimage, 'tis certain no Author, Good or Bad, Manuscript or Printed, that is any ways known to the Learned or Publick, who gives the least hint of any such Custom or Frequency of resorting to that place call'd *Holywell*, in the County of *Flint*, upon any such account of *St. Winefred's* being the Saint or Patron of that Fountain, or even upon any other consideration of its being a Bagnio of any Medicinal quality or property, before the latter end of *Queen Elizabeth's* Reign, when the *English* rebellious *Popish* Emissaries pitch upon that place as a proper Retreat for their designing Practices; which was never minded by any *Protestant* Author, till *Henry More*, Provincial of the *English Jesuits*, in his History of their Jesuitical Province in *England*, lib. 7. §. 37. thought it a part of his Factious Province to impose further upon the World with a Story of *Edward Oldcorn*, alias *Hall*, (the very *Jesuit* that set *Somervil* and other *Papists* on, to make attempts upon their Sovereigns)

Life. See *Speed's Chron.*) who happening to meet with one of his Brother *Popish* Priests as he was going to *Winefred's Well* for to seek relief as to some of his Bodily Distempers, as well as those far worse of his Mind, the Priest told him, That he was then coming from that Holy Well, and that he had about him a miraculous Stone from thence, which he did not doubt but would Cure him. *Oldcorn* thankfully accept's of the Stone, and reverently Kisses and Worships it that Night; tho' he found himself better by next Morning yet he would go on in his Journey, to engage *Winefred* still more of his side; which was crown'd with so much Success that the Gratitude of the Cur'd Patient has render'd the Power and Seat of that Heavenly Doctress miraculously famous ever since. This is pretended to have happened in the Year 1606. *More's History* was not printed till the Year 1660. at *St. Omers*. Tho' there was doubtless some private Resort to that *Welsh* Spring by some few *Popish* Zealots ever since the beginning of *Henry* the 8th's Reign, increasing proportionably with, or rather in opposition to the Reformation; yet the incredible Carreer of *Popish* Pilgrims, and their more incredible Miracles did not commence before that *Jesuit Oldcorn's* wonder-working Epoche of 1606. as may be seen in Mr. *Medcalf's* late florid Edition of Mrs. *Winefred's* Life, in 1712. who with unusual candour, for very good reasons, owns he will not go further back than Sir *Roger Bodenham's* *Miraculous Cure*, which is not pretended to have happen'd before that Year, 1606. this Mr. *Medcalf* is a Secular Priest of *Lancashire*, now Missionneering in *Yorkshire*, with Bishop *Smith* and Bishop *Witham*, as I am inform'd.

It can't be reasonably suppos'd that there was any great matter of Devotion, or any formal or frequent



frequent visits from any great distance paid to that pretended Saint before the Building of the Chappel above the Well : Now 'tis almost certain, that there was ne'er a Chappel there when *Henry the Second* gave to the Monastery of *Basingwerk* the Forfeited Estate of *William Pevereil*, together with *Haliwell* and *Fulibroch* and the Chappel of *Basingwerk*, &c. in the Year 1131. or when *Lewellin* and his Son *David* gave the forfeited Estates of *Hutter* and *Meridith Wamor*, with the Church of *Haliwell* and the Chappel of *Colshull* to the said Monastery, in the Year 1240. which last Charter was dated from *Colshull*, on *St. James the Apostle's* day. See *Dodsworth* and *Dugdal* in *Monasticon Anglican.* Vol. i. pag. 721, 722. and *Chronicon S. Werberge Cestria*, MS. in *Biblioth. Cotton*, &c. Hence 'tis demonstrable there was no *Winefred*, no Chappel, whatever becomes of the Well in those days, when *Robert of Shrewsbury* is suppos'd to have been actually translating *Winefred's* Body, and writing of her Life ; wherefore those hitherto unquestionable Records must fall to the Ground, or else Prior *Robert's* Legend, *John of Tinnmouth's* Abbreviation thereof, *Capgrave's* Transcription thereof, the *Cotton* and *Gale's* Manuscript-Alterations thereof, *Bodley's* Manuscript-Ballad thereof, the *Roman* and *English Martyrology's* Imposition thereof, *Surius* and *Bollandus's* Hallucination therein, *Alford* and *Cressley's* Credulity therein, the *Jesuit F. K.* and the *Papish Priest Medcalf's* Cheat therein, and lastly, the *Roman Catholicks's* foolish Zeal and Stupefaction thereat, must all at once vanish into Smoke and Ashes, together with Archbishop *Chicheley's* Synodical Constitution, and the usage of the Church of *Sarum's* Canonization of *Winefred*. That *Chicheley* had been Chancellor of the Church of *Sarum*, Bishop of *St. Dunstons*,

and at last a Cardinal of *Rome*, to encourage him in his Superstitious Zeal, which led him not only to oblige those three Churches with a double respect for *Winefred*, but also with a duplicate Service for *St. George*, according to *Usum Sarum*, as his Predecessor foul-mouth'd *Arundel* had begun before; the Legends of both those Romantick Saints being much of a piece, tho' that Synod and the Church of *Sarum* recommended no more of *Winefred* than what was thence taken into the *Roman Martyrologe*, viz. *In England of St. Winefred, Virgin and Martyr, Novemb. 3.* For I take it to be very plain, that the nine Lessons allotted for *Winefred* in the *Sarum Breviary*, which was printed in 1556. or which was us'd in *Sion-Monastery*, were manag'd by *Whitford Junior*, and Cardinal *Pool*, whose Stile therein seems apparent enough: The *Cotton-Manuscript* is much of the same Date and Management, as well as that of Mr. *Gale's*, notwithstanding the seeming Characters of Antiquity therein; for the Monks and Cardinals of *H. 8th's* days had not forgot the Art of forging Manuscripts of far more Ancient Date, more Difficult Character and Resemblance than those Manuscripts can pretend to be; neither were the *Jesuits* so young then but that they could be notable Help-mates to the Monks in that kind of Forgery; witness their learned *Turrianus*, who is own'd by several of his own Party to have forg'd the Manuscripts from which he printed the five additional Canons of the pretended Apostolical Council of *Antioch*; for he would never own from whence he had them, or where the Manuscript was to be seen; the like Fraud did he shew in his pretended Manuscript of the Apostolical Constitutions, which he never could or would produce or discover; from which  
mint

mint all the Manuscripts, as well as Prints, of those Apostolical Constitutions and *Antiochean* Canons, that appear in some Libraries, take their Origin 'tis much to be fear'd: The like irreconcilable Manuscripts in the *Ethiopic* and *Greek* Churches are owing chiefly to the Productions of their respective Monks, who have for these many Ages, as well as the *Latin* Monks, made it a Trade of transcribing and selling of Manuscripts, taken more from Prints, and their own Brain-contrivances, than from Authentick Manuscript Copies. In like manner Mr. Brown, in his Edition of *Johannes de Rupe-Sciffa's Vade mecum*, seems to intimate that Mr. Crasshaw, who gave it him to publish, could give no good account of its genuineness, or in what mint 'twas coin'd, so he leaves it wholly upon him. See *Brown's Prefat. ad Lector.* tom. 2. Fascicul. p. 493. *Natal. Alex. Seculo,* 1. Par. 2. p. 740. *Joh. Ludolph.* lib. 3. *Hist. Ethiop.* c. 4. N. 31. and in *Comment.* *ibid.* p. 336, 338, 340, &c. However, those Manuscripts of *Winefred's* Life in *Cotton-Library*, in Mr. Gale's, and in Mr. Ware's Library, and that amongst Sir Thomas Bodley's own Manuscripts, have nothing of her Body's Translation from *Guetherin* in *Flintshire* to the Monastery at *Shrewsbury*, nor any thing of any Pilgrimage to *Holywell*; tho' in that bundle of the Lives of Saints, amongst Sir Thomas's own Manuscripts, there be the Lives of *Crispin* and *Crispianus*. pag. 72. where there's mention made of fair *Winefred*, whom those Saints of the Gentle-Craft made Shoes for, &c. And amongst the Manuscripts given to *Bodleian Library*, by Mr. Charles King A. M. in *J. Leland's Itinerarium*, Vol. 8. pag. 89. there is a Collection, *Ex Legenda SS secundum usum Exoniensis Ecclesie, Autore Joh. Grandiseno Episcopo Exoniensi.* (about the Year 1367.) viz. *Ex Vita B.*



*chrispiscopi Mogunt. Sti. Gulielmi Archiepiscopi Eboracen-*  
*sis, S. Cathbergæ, Sti. Molari, & Thoma Cantuari*  
*Episcopi Herefordiensis, &c.* As also among the  
 Manuscripts given to the Bodleian-Library by Sir  
 Henry St. John, Num. 22. and 27. There be Anti-  
 quities of Leland's own Hand-writing, with the  
 Lives of St. Winefred and St. Guallac. And amongst  
 the Manuscripts given by Archbishop Laud to the  
 Oxford-Library, in Numb. 21. there is St. Winefred's  
 Life, written, as 'tis suppos'd, by Robert Prior of  
 Salop. These two last were the Prototypoids, or  
 rather Productions and Copies of Capgrave, Caxton,  
 and Richard Whitford Senior, in setting forth that  
 Popish Legend and Idol of Holywell; they were all  
 three Cronies in Time, as well as in Legendary De-  
 votions; the two first dy'd about the Year 1490.  
 and the last in 1511. Caxton liv'd in London, and  
 Whitford just hard by in Sibn Monastery; Capgrave  
 mostly in Norfolk, but often in London: Whitford  
 was Born in the Parish of his own Denomination,  
 next to Holywell, where he had a great Estate, and  
 another as great in Hope and Hopedale, not far off,  
 and also a considerable Estate at Farnworth and  
 Widdows in Lancashire; he doubtless furnish'd Ma-  
 terials to Winefred's Legend, as well as to her  
 Chappel above the Well.

Tho' Capgrave might have follow'd Timmouth in  
 the Bulk of his Legend, yet it does not follow that  
 he copy'd him as to Winefred, but rather that  
 that Legendary Triumvirate found ways by  
 means of their Popish Zeal and great Wealth (for  
 Caxton was also a Wealthy Lay-Gentleman) to fob  
 into Timmouth's Gold-finding Legendary their own  
 production of Winefred's Life, more at large:  
 There is but one Manuscript of the pretended John  
 Timmouth's *Aurea Historia*, and that in Lambeth Li-  
 brary;

brary; nothing was more common in all *Popish* Ages than such forgeries and shufflings in, of Monkish Manuscripts, especially in that Legendary Trade; the *Greek* Monks were dexterous at it, whereof *Metaphrastus's* *Greek* Legends are undeniable instances in that Manuscript Stock-jobbing, as is own'd by *Bellarmin* himself, who speaking of *Metaphrastus*, says, 'He spoke of Saints Lives as they might possibly have been, not as they were actually transacted: Another fresh Instance is the Heretick *Eunomius's* Apology, pretended by our modern *Arians* to be still Extant in Manuscript, in, or near *Lambeth-Library*. As for my part, I am fully perswaded that the Life of *Winefred*, whether in Prints or Manuscripts, is a *Popish* Forgery, propagated industriously by the *English* Jesuits, and *Popish* Missioners, for their well-known sinister Ends and factious Designs; for tho' *Winefred's* Legend, Chappel and Pilgrimage, were gradually set on foot from *H. 8th's* time, by the aforesaid *Whitfords* in a great measure; but neither the said Legend, nor Pilgrimages were ever fully set a-going before the schismatical and seditious Attempts of the above-said Jesuits and *Popish* Emissaries, about the latter end of *Queen Elizabeth's* Reign. The last Editor of *Cambden's Britannia* observes very well with *Mr. Povel*, that the Spring of *Holwell* is so far from being the Miraculous Produce of the Romantick *Winefred's* Holiness, that 'tis the natural Effect of a limpid Current of Water, passing through some rich Minerals, branching out from the neighbouring Hills. Since the curious *Giraldus Cambriensis* assures us, that 'twas the general Sentiment in his time (about the Year 1190.) that there was in, or near *Holwell* rich veins of Silver Mines; and the same Editor, with the said *Povel*, further ob-

serves, that the Monks of the Neighbouring Monastery of *Basingwerk* promoted the Superstitious practices at *Holywell*, for the sake of several sorts of Mills of their own. *Basingwerk* seem's to be a Saxon Word, as well as *Winefred* and *Holywell*; tho' the two first might also be reduc'd to *British* Etymologies: For *Bas* gunny *Werch*, *Gwerch*, *Gwraig*, *Wraig*, imports in *Welsh*, *Had I had a Daughter or Wife*; and *Wenfrewy*, or *Gwenwrewe*, or *Wenfridd*, signifies the same as the Saxon *Winefred*, i.e. a white or fair countenance or good nature. What the Saxons Superstitiously call'd *Holywell*, the *Welsh* call it to this day *Trefunnon*, that is, *Town of the Well*, without implying any thing of it's Holyness; there is a Street or Place in *Oxford*, and several other Parts of *England*, call'd still, from the Saxons, *Holywell*.

A late learned Prelate of *St. Asaph*, seems to be of Opinion, that the name *Trefunnon*, is not above 400 Years standing among the *Welsh*; but that must be a mistake, since it can't chuse but be as Ancient at least as the Saxon, *Holywell*, or rather long before; unless we suppose, that the Well Sprung up exactly, when the foremention'd Charters of *Basingwerk* were granted; or that there was no Houses there before, or no *Welsh* in the Country: But how that name, as well as *Holywell*, should escape *Dooms-Day-Book*, I can't imagine, unless 'twas taken for an Appendix or Impropriation belonging to *Basingwerk*, and consequently the Cure served by those Monks; for the foremention'd Charters speak of *Holywell* and it's Church, as a Parish Well known and settled long before: As for *Winefred's* Life being Hieroglyphick'd on the Windows of *Holywell* Church, that can't well be suppos'd to be Ancienter than *H. 8th's* time, whatever *Mr. Camden* might have thought, when he made that Observation. Could the Statues and  
Sculptures



Sculptures still remaining about the defac'd Chappel above the Well, be well blazen'd or decyphir'd, and the date and terms of the Deeds of the Mannor of *Rasingwerk*, now call'd *Greenfield*, and of that part of the Lordship of *Holywell*, about the Spring, be known, 'twould be a great inlet into the offspring of those deluding Antiquities, under the Debris of which, the present *Jesuits* and *Popish* Emiffaries transact most of their Mysteries of Iniquity, wherewith the *Roman Catholick* Schismatics of this Realm, are so Shamefully impos'd upon. The last Editor of *Cambden*, makes that *Holywell*-Chappel to be Dug out of a Rock; but that's a mistake, for 'tis quite above it upon the Rock or Eminency; and that which is about the Well, is crufted with uncommon Free-stone and Freezwork-Ceiling and wrought Pilasters.

We may Conclude all this Conjectural Enquiry into that Offspring of *English* and *Welsh* Roman Catholick Superstitions, with what that learned *Cambden*-Editor close's his Additions, viz. that's doing too much honour to *Winetred* and her Well, to spend much time in Confutation of the Superstitious Circumstances thereof; truly I could be of his mind too, had not I seen the great honour he himself did lately, to things as little honourable and far less useful or necessary, viz. the Pompous placing of antiquated *Romish* Constitutions, made by *Otto* and *Ottobon*, the *Pope's* Legates, amongst the Reformation-Canons and Protestant Rights of the Church of *England*, as by Law Establish'd; with the Erudite Marginal Notes, in *English*, to the abolish'd *Popish* Canons in *Latin*; concerning the *Pope's* Bulls, Palls and Power, Monks, Nuns, Confession, Mass, Extremuncti-on, Praying for the Dead, &c. what Tendency or Agreement such *Popish* Regulations can have with the quite opposite Articles of our Present Con-

tion in Church and State, I confess, I have not so nice an Ear, as to perceive the Harmony, much less to be delighted with such dissonous concert of Canonical Musick; or what Use or Argument a Civilian or Divine may draw from such obsolete Canons, or rather old *Popish* Impositions, one need have much a more penetrating head than mine to understand. However, I was glad to see in the 18th page of the first Volume, that the Administration of Ecclesiastical matters may be consider'd under the Prince, as *Head of the Church*; which an Orthodox Preacher thought not long ago, to be an improper word. However those *Popish* Constitutions be honour'd, I'll content my self with the honour of adopting the words of the late learned Prelate of *St. Asaph*, in his Preface to *Winefred's* Life, p. 19. ' This I hope  
' will justify the present undertaking, and shew it  
' was not altogether unseasonable for a *Protestant* to  
' be a little zealous for his Religion also, when Su-  
' pposition has so many Votaries, as to crowd to *Holy-*  
' well, from all parts of *Brittain*, who successively  
' visit the Well it self, from Sun-rise till late at  
' Nights; as the Pilgrim-Monger *Mr. Medcalf*, un-  
dauntedly own'd in 1712. but now in 1715. he pos-  
sibly may think the case a little alter'd, at least, so  
as to think hereafter, that it will become him better  
to be a little more upon the retinue and reserv'd,  
than to boast of numbers, least the Government may  
with reason apprehend that those Legions of *Wine-*  
*fred's* Pilgrims may be still animated with such For-  
eign Hopes, as to resume their old Rebellious ex-  
travies of the *Holy-Pilgrimage*, formerly set up by  
their Fore-fathers in *Cor. Ebor. & Lincol.* in Hen-  
the Eighth's Reign.

Whatever might have been the Intent of that  
*Popish* Missioner *Medcalf*, in making a general Re-

view and Muster-Roll of his Pilgrim-Forces, under the Bloody-Stone-Banner of his Heroine *Winefred*, I presume his late Hopes, whether justly or unjustly pre-conceiv'd, of an approaching Croisade, rather decrease than otherwise, let his Prophetess *Winefred* entertain him with as many Visions of friendly-pretending Squadrons in the Air, or in *Holmwel*, as he and she shall fancy most proper to encourage and delude their sinking Party withal; yet 'twill not be still unseasonable to warn *Protestants* to lye upon their Arms, and stand upon their Guard, to secure all the Passes and Avenues against our indefatigable, restless, and implacable Enemies, the *Papists* both at home and abroad; and particularly against the swarms of Pilgrims at *Winefred's-Well*: For (to make bold again with that inimitable *πᾶδος*, wherewith the same late Prelate of *St. Asaph*, *ibid. ut supr.* pag. 47. expresses himself on the Parallel occasion) ' *Holmwel* is a Fountain of  
 ' great Superstition; and as ridiculous and idle as  
 ' that Fable may appear to *Protestants*, it does not  
 ' as yet appear so to the *Papists*; and for their sakes  
 ' and service, that worthy Pastor further observ'd,  
 ' that there will be no undoubted Proofs; 1. That  
 ' there ever was such a Woman in being as *Winefred*: Nor, 2. That she was of the Church of Rome:  
 ' Nor, 3. That she ever wrought any undoubted  
 ' Miracles, either Living or Dead; and that according to Mr. Gale's Manuscript *Winefred's Day* is the 22d of June, and not on the 3d of November, as the *Papists* now suppose: He likewise puts it beyond all Dispute, that the silence of all the *British* and *English* Historians, and all other Authors (except the pretended *Salopian* Prior Robert, *John Tinmouth*, *Ralph Higden*, and *John Capgrave*) makes up as positive a demonstration and *salutary*



according to the Usage of the Church of *Oxon*, or *Exeter*, collected by *John Grandison* Bishop of that See, as was touch'd upon before.

Our late Prelate of *St. Asaph* has gratify'd the *Romanists* so far as to present them with *St. Beino's* Life, from a *Brittish* Manuscript in *Jesus-College*, *Oxon*, which certainly is as Old and Authentick as any of the forementioned Manuscripts of *Winefred's* Life; as some merry *Welshman* writ the one for Diversion, about the latter end of *Queen Elizabeth's* Time, or perchance since, so some Monks, Fryars and Jesuits, forg'd the other Manuscripts, in part or whole, down from above the beginning of *Henry the Eighth's* Time. Our late good *St. Asaph* Prelate further observes, that both the Jesuit *I. F.* and the *Popish* Emissary *Mr. Medcalf*, are as much guilty of Paraphrastical Romancing (and truly with as much right) in their Translations, as *Prior Robert*, *Vicar Tinmouth* and Fryar *Capgrave* was of Monkish Forgery in their first tracing out those Fabulous Legends and Poetick Druidisms. *Ralph Higden*, it seems, in his Poem *De Laudibus Wallia*, has 18 or 20 Monkish Latin Rhimes of the Poetick Goddess or Cambrean Nymph, *Winefred*. But what is observ'd pag. 30. that, *Veridicorum assertionem contestata*, is not rightly translated, by certain and undoubted Relations: I am of opinion that the Jesuit *I. F.* was more honest than ordinary, in rend'ring that Sentence into *English*; for certainly there can't be a more literal Version than that or this, ' by the unanimous Affirmation of credible Persons, or by the uncontested Assertion of those that speak Truth; or by the severation of Truth-Tellers witness'd together: these are all the Versions that the Sentence is capable of, but the last, which is the most

who certainly is as far Superior to *Bale* for his Clearness, Civility and *Latin*, as *Bale* was to him in furnishing him with the primogenial Form and Materials. But as for the immature Zealot, Mr. *Medcalf*, who plume's himself with the criminal poling and listing of his *Winefred*-Pilgrims, I doubt not but he discern's by this time, that we are told from Heaven, *Fear not, for they that be with us are more than they that be with them.* 2 Kings. 6. 16.

80. Since fair *Winefred* is suppos'd by her Popish Pilgrims to have liv'd miraculously, in the beginning of the *Saxon* Heptarchy, viz. 660. much about the same time, perchance, that *Crispin* and *Crispianus's* Acts and Monuments were miraculously sitting up; could there be procur'd an Authentick Copy of the original Manuscript thereof, 'twould prove a great *Fiat Lux* in this important Enquiry about *Winefred*; the Memoirs that *Baronius*, *Surin*, and *Bosquire* made use of, upon the occasion of those Saints Festivals, could not pretend to be from the *αὐτογράφον* it self, no more than the *English* Edition of *Crispin* and *Crispianus's* Legend, which, I own, is far from being Compleat or Perfect; it seem's to be but an Abstract of some greater Work, much after the nature of those *Arabick* and *Aethiopic* Abridgments of the larger *Constitutions*, and like the smaller *Epistles* in comparison of the larger, which have been so eruditely discours'd of lately by some of our modern *Arians*: The useful publick Library of *Morefields* has a wonderful Variety of those Saint-like and Heroick Abridgments, which might contribute exceedingly to the Illustration of the larger Legends of Saints Lives, could the Epocha of their respective Authors, and first Publications or Editions be well fix'd; which would puzzle a Divine to pitch upon exactly: For the

Manuscripts of that Hero-kind, in the Archiviums of *Morefield's* Library, are much exhausted, if I am rightly inform'd: How far the above-mentioned Manuscript of *Crispin* and *Crispianus's* Legend in the *Bodleian* Library, agrees with those abstracted (or rather distracted) *Morefields* Prints, nothing but a strict collationing of them can assure us; that *Bodleian* Manuscript is in the same Heroick Verse of the *Saxon* Poetry, as *Winefred's* Legend in the same Manuscript Bundle, and printed by the late Illustrious Prelate of *St. Asaph*, in his Appendix of Ancient Records, to the said *Winefred's* Life.

The Genuineness and Age (το γνησιον & ηλικια) of those *Saxon* MSS. may be further indigitated and elucidated (for fear they should prove but late Monkish and Jesuitical Imitations, or Tryals of their Linguist-Skill, instead of being 400 Years standing) by *Saxon* Prototypons of the Lord's Prayer, according to the different gradual Changes of that Idiom, 'The 'Ancientest that I can find (says *Cambden* in his 'Remains, pag. 30.) is in the old *Saxon-Gloss'd* Evangelists, belonging to my good Friend Mr. Robert Bowyer, written by *Eadfride*, or *Eadwrid*, or *Egbrid*, or *Egbert*, the eighth Bishop of *Lindisfurn*, 'about the Year 690, and divided according to 'the Ancient Canon of *Eusebius*, not into Chapters; for *Stephen Langton* Cardinal, and Archbishop of *Canterbury*, about the Year 1297. first divided the Holy Scripture into Chapters, as *Robert Stephens*, the famous Printer at *Paris*, 1540. did divide the Scripture Chapters into Verses: And thus it is, *Uren fader thich arth in heofnas, sic gehalgud thin noma, to cymeth thin ric. Sic thin willa sue is in heofnas and in eorþo. Uren blas ofer mittlicsel as to daeg, and forgef us scylda urum, sue we forgesan scyldgam urum, and no intad usih in cystnung. Abge(rig*



gefrig urich from isle. Amen. Some 200 Years after I find this somewhat vary'd in two Translations, thus, *Thur ure fader the eart on heofenum sithin nama gebalged cum thin ric. Si (or gewurth) thin willa on eorþan, swa swa on heofenum, syle us to dag urn dag-thaulican blaf; And forgif us ure gyleas swa swa we forgifath eham (or Ðrum gyletendum) the with us agylath. And ne led the us on castnung, ac alys us from yfle. Si it swa (or Sothlico.)* About 200 Years after that, in Henry the 2d's time, Pope Adrian an Englishman, sent the Lord's Prayer in Rhime, to be taught to the People, thus, *Ure Fadyr in heaven rich, thy name be halyed ever lich, thou bring us thy michel blis, Als it in heaven y-do, Ever in yearth been it also; that haly bread that lasteth ay, thou send it out this ilke day. Forgive us all that we have don, as we forgive ure other mon: Ne let us fall into no founding, Ach shield us fro the fowl thing. Amen.* About 60 Years after, in Henry the 3d's eays, it run thus, *Fader that art in heaven blis, thin helge nam it wurch the blis, Gumen and mot thy Kingdom, Thin haly will be all done, in heaven, and in erdh also, so it shall bin fullwell Ic tro. Gif us all bread on this day, And forgive us ure Sins, As we do ure wider wins: Let us not in fouding fall, Oac fro evil thou syl'd us all. Amen.*

About 100 and odd Years after, in Richard the 2d's Reigol, Wickliff translated it, with some Latin Words inserted, whereas there was not one before, thus; *Our Fadyr, that art in Heaven; halloed be thy Name, thy Kingdom come to, be thy Will done, so in Heaven and in Erth, gif tous this day our Bread over other Substance; and forgif to us our Dettes, as we forgiven to our Detters, and led us not into Temptation, but deliver us fro Evil: Amen.* The Lawlandmen of the East and South of Scotland, speak

at her own Cost and no small Charges, some Church of *England* Ministers to Preach the Blessed Gospel to them, and to distribute a considerable number of Catechisms, Bibles and Books of Devotion, in *English*; for their own Language being a mixture of the worst *Scotch* and worst *Irish*, was thought incapable of being printed; for which reason a great many School-masters were to go amongst them, to teach them to understand and to write *English*, and also *Latin* to such that were found capable of it. Which noble Design was recommended to, and embrac'd by, several well-disposed Persons; and we are willing to hope that the same will be kept still on foot, and happily promoted, by the Aid and Encouragement of some serious Christians amongst us. The first that ventur'd to propagate Christianity in some parts of *Scotland* were Monks, (as Mr. Gordon assures us in *Gram. Geog.* pag. 208.) who succeeded the Pagan Druides, and were call'd afterwards *Culdees*; from whom came that fabulous Story of St. Rule, or *Regulus's* bringing over with him the Arm or Leg of St. *Andrew* the Apostle, and his burying it in that place where now the City of St. *Andrew's* stands: But Christianity, no more than the *Roman* Arms, could never enter or penetrate into all the Northern parts of *Hechland*.

The Lord's-Prayer in the old *Brittish* or *Welsh* Language is thus, *Ein Tad yr hwn-wyt yn y nefoedd, sancteiddier dy enw. Deled dy deyrnas: Gwneler dy cwyllys, megis yn y nef felly ar y ddaiar belyd; Diro i ni heddyw ein bara beunyddiol; a madden i ni ein dyledion, fel y maddewon ninnau i'n dyled-wyr; ac nac arwain ni i brofedigaeth, eithr gwared ni rhag drwg canys eiddor ti yw'r deyrnas, a'r nerth, a'r gogoniant yn oes oesoedd. Amen.* The Bible and

Expressions; nor even without passing the less necessary and more dangerous Bill of Commerce with *French* Home-Importations of servile Terms, and serving-turn-Phrases and *Gallick* Appropriations of new-adopted Airs of domestick Interlocutions, of Grammatical Modes, and Glossological Compliments, agreeable Deceits or Intrigues. But the most barbarous Invasion that ever was made by the designing *French* Tongue, was that upon the *Latin*; which Tyrannical Barbarity was afterwards describ'd by an experienc'd Officer of the *Latin* Army, in the barbarous Invader's new-acquir'd Language-Conquest, with these hideous *Gothick* or *Gallick* Tones or Numbers, *O Deus omnipotens fortunam quando tuabis, que fuit in Guerra tunc inimica mihi? Perdere Garsetas omnes fecit atq; cadavlos, In campo Roma quando Batella fuit. Atq; ego pensabam personam perdere charam, sed bene gardavit tunc mea membra Deus. Nam Christum Dominum de grando corde pregabam, & sanctam matrem fortiter atq; suam; omnes & sanctos, et sanctas de Paradiso; Devotus grandus atq; fidelis eram. De tali Guerrâ non escapare putabam, et mihi de morte granda paora fuit; pou, pou, bombardâ totâ de parte putabant; dixisses, nigrus ille Diabulus erat: tiff, taff, toff, & tif dum la bombardâ pisognat, Guarda las Gambas ne tibi bleffet cas, &c.* This Author was that old ingenious Campaigneer, *Antonius Areria*, (whom I keep as a Jewel, say's *Camden*;) *De Bello Romano*.

This same *Hermaphroditical* War was of late renew'd and carry'd on to a higher pitch of *Gothisms* and *Gallicisms* in Religion, as well as in Words, by a *Gallican*-Troop of new-designing *French*, Prophets, near upon as much as *Latinists*, that is, equally barbarous, in both those capacities; tho' a primary Adjunct of their *English* Subsidies



fidies, seem'd to have hop'd that their Prophetick Faculty would hallow their *Gotho-Gallick Latin* Capacity, and on the contrary that the *Latinist* should be an Aid and Assistant to the Prophet, by larding their unbeseeming and inconsistent Prophecies, with heteroclit and incongruous *Latin*. See the *English-French Prophet Lacy*, in his Preface to his *Prophetical Warnings*, pag. 10, 60, 91, &c. The *Latin* Tongue came to be mixt with, or rather the ground-work of, most of the *Europaan* Languages, in proportion, as the *Roman* Arms made Provinces, and especially after *Adrian* or *Marcus Antoninus* order'd all that were Born in the *Roman* Provinces, should be enfranchis'd Citizens of *Rome*; whence *Rutilius* sung to *Rome's* Praise, *Jam cuncti Gens una sumus, &c. Dumq; offers victis proprii Consortia juris, Urbem fecisti, quod prius Orbis erat.* Yet for the *Latin* Conjunction Copulative *et*, we and the Saxons in *Germany* use *And*, the *Netherlands* *End*, the *Switzers* *Unnd*, other *Germans* *Ond*, the *Gothlanders* and *Swedes* *Unt*, the *Islanders* *Ant*, as the old *Franks* us'd *Eind* and *Ind*.

The ancient *English* Saxons call'd Religion *Eanfastness*, as the one and only Assurance and fast Anchor-hold of our Soul's Health: The *Latin* and *Greek* *Evangelium*, the *English-Saxons* call'd *Godspel*, that is *God's* Speech; the *Latin* word *Salvator*, the Saxons call'd *Haelend*, from *Safety*; hence *alrael* and *was-hael*, for *Ave*, *Salve*, *sis Salvus*: The Disciples of *Christ*, our Saxons stil'd *Learning Cniktas*, that is, *Learning Servitors*, or *Attendants*: *Pharisees* were call'd by our Saxons according to the *Hebrew*, *Sunder-Halgeans*, i. e. pretended Religious, sundred or sever'd from others: *Bocer* was us'd by our Saxons, for *Scribes* or *Book-men*; and *Boosel* for *Parchment* or *Paper*; *Haligdome* for *Sacrament*, as holy Judgment;

Judgment ; *Eordeswela*, Wealth of the Earth ; *Domesettle*, Judgment-Seat ; *Wimen-mot*, Parliament, or meeting of Wisemen ; *Inwit*, Conscience, or wit and note, or know certainly ; *Scream-race*, Channel or Kennel ; *Baldsader*, Grandfather ; *Toida Fader*, Great-Grandfather ; so *Forda-Fader*, *Fistna-Fader*, &c. *Unstana*, Eunuch ; *Gitesfor*, Covetous Man ; *Misborn*, for untimely Born ; a *Doreward*, a Porter ; *Botal*, Helpship ; *Botescales*, Sailors, Nauplius, *Naumachius*, &c. *Bede*, a Devout Man ; *Bede-man*, Praying Man ; *Eadig*, Blessed ; *Ear*, *Ar*, Honour ; *Mund*, Peace, Mouth ; *Ead*, *Ed*, Noble-Ward, Keeper ; *Ec-life*, Everlasting Life ; *Mere*, Noble ; *Meir*, Governour ; *Ethel*, *Adel*, Noble ; *Wold*, *Wald*, Governour ; *Eberard*, Excellent ; *Wolf*, *Ulph*, *Halph*, *Aelf*, *Hilp*, *Helf*, Help, Aid, and Assistance ; *Bertran*, *Bertrand*, Fair, Pure ; *Fred*, Pure ; *Rein*, *Rand*, Peace ; *Gerard*, all-Towardness ; *Gertrud*, all-Truth ; *Germin*, all-Victorious ; *Fred*, *Frid*, Peace ; *Geelo*, Yellow ; *Giste*, Pledge ; *Fredgistes*, Sureties, Pledges ; *Ard*, *Art*, Towardness, Aptness, Disposition ; *Hare*, *Here*, Army, Lord ; *Bert*, Bright, Fair ; *Helm*, Defence ; *Sig*, Victory ; *Lead*, People of one City ; *Leodscip*, Republick ; *Leud*, *Luti*, *Leuti*, *Lindi*, *Loudi*, People ; *Wigh*, War ; *Miles*, *Milo*, *Miller*, *Miel*, *Michel*, Michael ; *Os*, House ; *Bern*, *Bearn*, Child ; *Hud*, Keeper ; *Rob*, *Rad*, *Red*, *Rod*, Counsel ; *Ruger*, Quiet ; *Switheahn*, very high ; *Theed*, *Theod*, Nation ; *Turstan*, *Trustam*, Trusty ; *Ucht*, High ; *Walter*, *Walder*, a Pilgrim ; *Wald*, Wood ; *Gerwin*, *Warin*, All-Victorious ; *Wil*, Much ; *Goodbit*, Goody ; *Tora*, Discipline or Learning ; *Hild*, Heroick, Heroina ; *Gund*, Favour ; *Winefrid*, win or get Peace ; *Boniface*, &c.

The latter Rabinical Jews us'd to ascribe all Miracles to a Name which was engrav'd in the Reve-

ftiary of the Temple, watched by two brazen Dragons, which one stole away, and inſeam'd in his Throat, as you may read in the polite *Oſorius*, lib. *De Sententia*, &c. And in Rabbi *Hamma's* Speculations, Some are of opinion that that Name was *יהוה*, *Jehova*, *Jaho*, *Jave*, *Jah*, *ihie*; which moſt of ancient Chriſtian Writers thought could not pronounc'd, and therefore call'd it τετραγεννημα ἀπρόηλον, ἀνεκφώνητον, i. e. the Word of four Letters unutterable, unaccentable: See *Origen*, *Hom.* 14. lib. *Numer.* *Euseb.* lib. 11. *De Prepar. Evang.* c. 8. *Gregor. Nazianz.* *Orat.* 4. *De Theolog. Theoret.* q. 15. in *Exod.* *Hieronym.* in cap. 16. *Exod.* & *Epist.* 136. ad *Marcel.* &c.

Two Heathen Authors, one in Latin and other in Greek, viz. *Diodor. Sicul.* lib. 1. *Bibliothec.* lib. 2. *Saturnal.* cap. 18. As alſo the Chriſtian old Greek Father, *Clem. Alexandr.* lib. *Stromat.* pronounce and write it *Jaho*: But *Theophrastus*, in the forecited place, is rather inclin'd, that it ſhould be call'd *Jave*, or *Jah*. *Sebastian Munſter* and *John Buxtorf* were ſome of the firſt that call'd it *Jehovah*, and moſt Proteſtants ever ſince made uſe of the ſame Pronunciation: The Greek and Roman Churches tranſlate that Divine Name by κύριος, *Dominus*, *Lord*; as alſo all the Modern and Ancient Synagogues call it *Adonai*, the Vowels or Points of that Word being plac'd by them for that purpoſe, under the ſecond Awful Tetragrammaton: Some further obſerve that the Name of God conſiſts of four Letters in moſt other Languages, except the *English*, *Danish*, *Italian*, and ſome others, which uſe three Letters, and ſome uſe more in expreſſing that tremendous Name; as, *Θεός* in *Greek*; in *Latin*, *Deus*; *Elā*, in *Syr.* and *Chald.* *Ala* in *Aſſyr.* *Alla*, in *Arab.* *Agdi*, in *Turkey*; *Toir* in *Perſia*.



*Egypt*; *Abdg* in *Sarrasin*; *Zimi*, in the *Indian Tongue*; *Ixin*, in *Japony*; *Sire*, in *Persia*; *Idio*, in *Italy*; *Dios*, in *Spain*; *Dieu*, in *France*; *Gott*, in *Germany*; *Dich*, in *Dutch*; *Efar*, among the *Tuscans*; *Bogh*, in *Sclavon. or Dalmat. Isten*, *Hungar. Duw*, in *Welsh*; *God*, in *English*, &c. whereby is signified the Divine Essence and three Personalities in God, &c. See *I. A. Weber's Ars Discurrendi*, Edit. 1707.

There have always been strange superstitious Uses affix'd to some particular Words or Names, not only in Religious matters by Heretical Sectaries, such as the *Gnosticks*, *Valentinians* and *Popish Exorcists*, but also by Physicians in their Amulets; such was the Word *Abradacarba*, to which *Samonicus Serenus*, in his *Fragmenta* ascribes a strange Medicinal Quality against Agues, &c. The more barbarous the Word seem'd to be, the more Efficacy 'twas thought to have, if *Parphyrius* might be believ'd. But few Words ever came up to the Term *Niding*, for a Political and Military Energy: For when there was a dangerous Rebellion against King *William Rufus*, and *Rochester-Castle* was strictly kept against him, after he had but Proclaim'd that his Subjects should repair thither to his Camp, upon no other Penalty but that whosoever refus'd to come, should be reputed a *Niding*; they swarm'd to him immediately from all sides in such numbers, that he had in few days an infinite Army, and the Rebels therewith were so terrify'd that they forthwith yielded: Now the Word *Niding* is suppos'd to signify no more than Abject, Base-minded, False-hearted, Coward and Nidget: See *William Malmesbury*, &c. *Gloster. W. Watts*, in *Matt. Paris*, &c.

82. The 2d part of the same Pamphlet printed in 1708, tells us, that of all the vulgar Languages, the *Welsh* or *Brittish Tongue* is said to be the most Ancient, by four of the greatest Linguists and

rians that ever appear'd in the World, viz. *William Cambden*, *Samuel Bochart*, *Lewis Thomassin* and *Paul Pezron*; whereof the two first were *Protestants*, and the other two *French Romans*; the first an *Englishman*, and the other three *French*, and all four the Glory of their Nation and Profession: *Cambden* and *Bochart* have brought such convincing Proofs and Essays of the Conformity of the old *British Tongue* with the *Hebrew*, that *Thomassin*, in the first Book of his first Tome of his method of teaching Grammar, with reference to the Holy Scriptures, owns himself so well satisfied, that he could not admire it enough, and that no body could be tir'd with the consideration thereof, *Qu' on ne peut se lasser d' admirer*, &c. The learned *Pezron* Dr. of *Paris*, to give the World a pregnant Instance of his immense Knowledge in Antiquity, publish'd a Book with this Title, *Antiquité de la Nation, & de la Langue des Celtes, autrement appelez Gaulois. Par le R. P. Dom. P. Pezron, Docteur en Theologie de la Faculté de Paris, & ancien Abbé de la Chamoye. A Paris, 1703. in 120. pag. 440.* In which Book he proves that the vulgar Language, which is now in use in that part of *France* call'd *La Basse Bretagne*, and in that part of *England* call'd, *Le País de Galles*, or *Wales*, have been preserv'd and continu'd for above 4000 Years, almost ever since *Noah's* time; and at the end of his Book he has plac'd three Tables of *Greek*, *Latin* and *High-Dutch* Words, which are deriv'd from the *Celtick*, *Gaulish*, *Brittish* or *Welsh* Tongue.

There is another Book, intitul'd, *Hebraismorum Cambro-Britannicorum Specimen*; wherein the learned Author observes, that the Resemblance is so great between the *Hebrew* and *Welsh*, that he could not forbear thinking when he read the *Hebrew Bible*

at any time, but that he heard those old Patriarchs and *Israelites* talk *Welsh* together; especially as to their Musical Accent and Psalmody, the present *Welsh* and *Jews* verify the Similitude to all Intents and Purposes. In like manner the first part of *Isaac Causabon's* Commentary upon four Tongues, (printed in London, 1650.) viz. *Hebrew, Greek, Latin* and *Saxon*, proves the Affinity of the old *English-Saxon* with the *Greek*; and that the *French* is of the same Relation, is shew'd by *Mr. Catherine* in his Book entitul'd, *La Gaule Grecque*; printed at *Bourges* in 1683. and *Joseph Scaliger* hath observed, *Gras, Fader, Moder, Bruder, Bond, &c.* in the *Persian* Tongue, to be in the very same Sense as we now use them: So also in the Epistles of that learned Ambassador *Busbequius*, 'tis made appear how the Inhabitants of *Taurica Chersonesus*, in the uttermost part of *Europe* Eastward, have these words, *Wind, Silver, Corn, Salt, Fish, Son, Apple, Waggen, Singen, Islanda, Beard*, with many others, in the very same Sense and Signification as they are now in use with us; whence 'tis plain, that the *Saxons* our Progenitors, who planted themselves here in the West, did also scatter their over-flowing Progeny into Colonies likewise in the East. As to the Relation of the *Saxon-English* Tongue to the *Greek*, it may be guess'd at, by these following Examples, viz.

*Καλῶ*, I call; *πάτος*, a Path; *λάπτω*, I lap; *ῥάινω*, Rain; *ῥαπίζαν*, to rap; *λοῖσθῶ*, last; *ζῶω*, I seeth or boil; *ῥεγασθῶ*, rash; *νέω*, new; *γρᾶσις*, Grass; *ὄρχαλῶ*, an Orchard; *κρέχω*, to creak; *ἀστὴρ*, a Star; *ὅλῶ*, whole; *φᾶνῶ*, foul; *ῥέω*, a Deer; *ῥάβδῶ*, a Rod; *ῥασάνη*, Rest; *μήνη*, the Moon; *μύλη*, a Mill; *τίτθῶ*, a Teat; *σκάφῶ*, a Ship; *σερόφῶ*, a Rope; *καλεπαίζω*, to play.



ἄχ@, Ach or Pain ; ῥάχ@, a Rag ; ἔρα, Earth ; κλίμαξ, climbing ; ὕδαρ, an Udder ; ὄραγι, who-rish ; κύσαι, to kiss ; ἀΐχθαι, to hang ; κάρα-@, a Crab ; φῶλ@, a Phoeal ; λύχν@, a Link ; κόπτω, I cut ; ῥαίειν, to raze out ; ὦχερ, Oker ; μωκάω, to mock ; ἑλάσων, less ; ἀξίνη, an Ax ; σκώπτειν, to Scoff ; σπέννυμι, to strow ; χάρις, a Skirmish ; κυριακή, a Church ; ποτήριον, a Pot ; μουσά-χης, Mustaches ; θύρα, a Door ; ὄλκας, a Hulk ; κακῶ, &c. See Budæus, Baisius, Junius, Pichardus, Billius, and Port Royal's Greek Grammar ; where may be seen the French Larcenies from the Greek Glossology ; as, ἑλᾶσις, ἄλᾶσις Doricè, alleure Gal-lice ; ἀποθήκη, Boutique, Gall. *sis, deux* ; ἐγώ, ἐώ, εἰώ, Beoticè ; Ego, Latine ; ἰο, Italice ; το, Hispanice ; τε, Gallice ; ι, Anglice ; ιεκ, Belgice ; ιεχ, Teutonice, seu Germanice ; τaa, Dalmatice ; Een, Hungarice ; fi, vi, mi, Britannice ; -ani, eni, enni, *ai, ai*, Hebraice ; -ano, ai, ni, nnani, Chaldaice ; -eno, no, Syriace ; -ana, ni, Ara-bice ; man, Persice ; eu, Ethiopice ; anah, i, ni Sama-ritanice ; anok, Coptice, seu Egyptiacè ; -ies, es Ar-menice ; ic, Saxonice ; mee, Cornub. eu, me, Portugal-jeg, mig, Danice ; ya, Sclavonice ; ja, Polonice ; afz, Lituanice ; Betta, Indicè ; me, mise, Hibernice, &c. πλύνω, plico Lat. πλιν Gal. vāws, navis Lat. navire Gal. *isi est* Lat. & Gal. &c.

The same Pamphlet observes that the Sclavonian Language may be suppos'd to have been the Step-Mother of most of the more Northern Dialects ; such as the Hungarian, Bohemian, Russian, Danish, Swedish and Turkish in a great measure ; and upon that account sets down the Lord's Prayer in the Dalmatian Idiom, as being the most original Sclavonian now remaining, viz. *Molitua Gospodi nova : Otofe nas koy-yessi na-Nebestih szuetisse gyme tuoye pridi kraylyestuo tuoye budi volya tuoya kako na nebu tako i na-zamblyi*

na-zemlyi kruh nas shuagdanyni day nam danaſt. I-od-  
 puſti naam duge, naſe kako i mi; odpuſchyamo dux-  
 nikom naſſim. I-ne i. naaſt iurvedi a-naſſiſt dā ofilo-  
 bodi naaſt od-aſiſta. Amen. 'Tis true, one Becanus a  
 Low-Country-man, about the beginning of the laſt  
 Century, would needs vindicate the Primogeni-  
 tureſhip to the Teutonic or Dutch Language;  
 but honeſt Lipſius, in his third Century of his E-  
 piſtles to the Belgicks, Epist. 44. flouts at all that,  
 ſaying, --- *quā prerogativā noſtra Lingua ab ipſo Ad-  
 amo uſq; perennārit?* --- *Credat Judeus Apella, non ego,*  
*ait ille,* &c. A little after, he alledges the foremen-  
 tioned Imperial Vouchers (the Sons of *Ludovicus*  
*Pius, Imp.*) for the legal Evidence and unqueſtion-  
 able Proof of the Authentick Legitimacy and  
 Offspring of the German and Dutch, as well as of  
 the Italian and French, from the Corruption of the  
 Latin Tongue, occaſion'd by the ſucceſſful Inun-  
 dation of the Goths, Vandals, Huns, Piſts, Saxons,  
 Scythians and Franks, over all Europe, Aſia and Af-  
 rica, from the latter end of the fifth Chriſtian  
 Century; tho' I exſcrib'd before, thoſe original  
 Inſtruments, and early inſtances of the firſt ap-  
 pearances of the ſaid Languages, yet becauſe there  
 is ſome difference in the Words, and length of the  
 Text, I perſwade my ſelf 'twill not ſeem tedious or  
 ſuperfluous to the Curious Reader to have them ſet  
 down again, according to Lipſius's Copy: *Ludovicus*  
*quidem Romana lingua (id eſt, corrupta hac Galli-*  
*ca) ſic pererovit: Pro deo amor, & pro Chriſtian poplo,*  
*& noſtro commun Salvament, diſt di en avant in quant*  
*ds ſavir & prodit me dunat ſi ſalvarai eo tiſt meen*  
*fradre Karlo & in adjudha & in coadhuna coſa ſicum*  
*om perdreit ſon frada ſalvar diſt ino quid il mi alire*  
*ſi fazet & abludher nul plaid nanquamprindrai qui meen*  
*vol eiſt meon fradre Karlo in damno ſit. Quod eſt*

Ludovicus explesset, Karolus Teutonica lingua sic hæc eadem verba testatus est: *In Godes minna induites Xpanes folches ind unser bed-herc gealt nisi von te semo dage frammar desso fram so mir goet gewis ei indi modh furgibit so bald ibtis an minam bruber scal inthi utbi utba zermig so so madno indnuit laherem in nothe in mit khing nege gango themivam willon imo te scadden werhen.*

The Anonymous Author of the foresaid Pamphlet, tells us further, that the old *Norman-Dialect* was compos'd of those, *Theudisque* and the provincial and vulgar *Romanesque*, *Dialects*, mixt with that of the old *French*, which *Hermophrodit*-mixture differs but very few degrees from the foregoing Instances: The most Authentick Ancient Records in that *Norman* composure, be those two abovemention'd Charters of *H. 1.* and *2.* in *Lambeth Archiviums*: The next for time and gradual alterations, be the Memoranda of the *Exchequer*, under *Edward* the 1<sup>st</sup>, and the reports of Cases under *Edw.* the 2<sup>d</sup>, publish'd in that old *Norman-French*, by *Serj. Maynard*: But our Pamphleteer observes that there's no great difference in that *Law-French*, from *Edward* the 1<sup>st</sup>, to the last or 10<sup>th</sup> Volume of the *Year-Books*, in the Cases under *H. 8.* so that he contents himself, with setting down but one Sample of the old *Norman Dialect* in our *Law-French*, viz. the old *Law-Form* of Arraigning a Recovery, which is only done at the *Common-Pleas-Bar* in *Westminster*, by the *Serjeants at Law*, or at the *Country-Assize* by any *Barrister*, or *Counsel at Law*, as well as a *Serjeant*; and the *Fees* thereof are in the last day of the *Assize*, distributed amongst all the *Gentlemen at the Bar*; the *Form*, it seems, is mostly in these words: *Vous avez icy, Monsieur, A. B. qui adporte icy debent vous un brief quod est de forcias envers C. D. de un messuage — en — et autres villes en*



en le brief et apres que le Tenent soit demande. Et ledit C. D. defende Son (leurs, if more than one) droit et vouche al Garanty E. F. Vous avez icy le dit E. F. que sons prist entre en le Garanty et vouche al Garanty Juon de Nokes. Vous avez icy le dit Juon de Nokes qui est prest entre en Garanty et prea que le demandant contere envers luy (eux). Autel conte Mutatis Mutandis, autel defens Mutatis Mutandis. Et le dit Juon de Nokes dit que le dit Thomas de Styles, ne le deseiza pas le demandant en manner et forme comme il per son conte a demande et de ceo il luy mit sur le pays. Au vostre cong nos volus imparlar. After this, there's writ in the said Glossological-Pamphlet, La formule des Avocats Anglois, en plaidoyant pour un arrest legale, qui octroyât l'alienation des terres hereditaires et fœffees; ce qu'on appelle en Anglois, to Arraign a recovery for cutting of an entail, by passing a Fine and Recovery, or by levying a Fine and suffering a Common Recovery, &c. Toute la dite formule se prononce à l'Angloise, au pié de la lettre sans y omettre le moindre son naturel des lettres, tout pure, en faisant sonner chaque lettre, &c. Fine, ascun foits est prise pur Fine al Roy, pur final concord, pur Fine execute, pur Fine sur release, pur fine executoire; et ascun foits tiel Fine sur connusans de droit, tantum est par faire un surrender, ou de passer un reversion, ou par rendre la terre ou un rent hor de ceo al conusor; et est appel Fine, quia per ceo le suit est determine; et si ceo soit record ove proclamation solongue le statute 4 H. 7. ceo barre estrangers. He subjoins two or three little Examples more of the Law-French; Nul common person ad ascuns Demesnes en le simple prisance del parol, quia ceo que la nest ascun terre, mes que il depend mediatment ou immediatment del Corone, ceo est, de ascun honor ou autre appartient al Corone, et nency graunts en Fee al ascun inferiour person, et pur ceo quant un home en pledant voils enferre son

feodum simplex, idem est quod hæreditas legitima vel hæreditas pura, &c. But *Feodum* or Fee, properly imports something got or possess'd by another's Favour or Dependance; it being deriv'd from the Latin word *Fido*, I Trust, or Confide; whence 'tis call'd by the more civil Lawyers, *Fus fiduciarium* &c. Our sage Judge thus concludes his Book with learned, as well as edifying, Humility: *Et sachez mon fits, que Jeo ne voyle que tu croies que tout ceo que Jai dit en les dits lieux soit ley; car Jeo ne oeo voile enprender ne presumer sur moy, &c.*

In imitation of this there was a thin Folio publish'd not very many Years ago, i. e. about the middle of the last Century, intitul'd, *The Tenures of Ireland*, pr. 4 s. &c. And one *John Cowell* Dr. of the Civil Law, and Regius Professor in the University of *Cambridge*, publish'd *Institutions of the Laws of England*, compos'd and digested according to the Method and Order of the Imperial Institutions; But this is a mean Performance, not answering the Title or any End at all; for Dr. *Cowell* was so far from having parts enough, or sufficient knowledge of the *English* Constitution, that upon publishing his Book, intitul'd, *The Interpreter*, he was complain'd of by the House of Commons (7. *Jacob.* 1. *ex Journ. Dom. Procer. & Commun.*) to the House of Lords, as being equally struck at, 'for rashly, 'dangerously and perniciously asserting several 'heads to the Overthrow and Destruction of Parliaments, and the Fundamental Laws and Government of the Kingdom.

*Cowell's* Principles, with the evident Inferences from them were these: 1. 'That the King was *solutus a legibus*, and not bound by his Coronation-Oath. 2. That it was not *ex necessitate* that the King should call a Parliament to make Laws.

‘ do that by his Absolute Power ; for *Voluntas Regis*  
 ‘ (with him) was *Lex Populi*. 3. That it was a fa-  
 ‘ vour to admit the Consent of all his Subjects, in  
 ‘ giving of Subsidies, &c. Whereupon both Houses  
 of Parliament were resolv’d to censure his Errors  
 and Boldness ; but upon the Interposition of the  
 King, who declar’d ‘ That the Man had mistaken  
 ‘ the fundamental Points and Constitutions of Par-  
 ‘ liaments: And the King further declaring, That  
 ‘ he would himself condemn the Doctrines of that  
 ‘ Book as absurd, and him that maintain’d the Po-  
 ‘ sitions; both Houses of Parliament proceeded no  
 further therein for that time.

But our great Sir *Edward Coke*, lib. 10. *Inst. Lectori*,  
 could not forbear passing his Censure also upon all  
 such hardy Civilians, who despise and reproach  
 those things whereof they are Ignorant: ‘ It is a  
 ‘ desperate (continue’s that Oracle of our Legal  
 Constitution, and *quondam* Lord Chief Justice of  
*England*) ‘ and dangerous matter for Civilians and  
 ‘ Canonists (I speak what I know, and not without  
 ‘ just cause) to write either of our common Laws  
 ‘ of *England*, which they profess not, or against  
 ‘ them which they know not; but their Pages are  
 ‘ so full of palpable Errors and gross Mistakings,  
 ‘ as those new Authors out of our Charity, and  
 ‘ their Books out of our Judgment, we cast them  
 ‘ away unanswer’d.

What opinion my Lord *Coke* was of, of Divines  
 interfering with Common-Law’s rehearsals, is not  
 so certain, but I’ll venture to say, that what has  
 been advanc’d in the Historical Library, by a Di-  
 vine of the first Order, proves but a wiong Light  
 even to the Historical part of the Ancient Law-  
 Books; for as to Sir *Thomas Littleton*’s little Book  
 of Tenures, he has as many Mistakes as Periods:



In the first place, there be no cases quoted at all out of any Law-Books, much less with any references to the Year-Book of *Ed. 4.* since that little Original is altogether Doctrinal, and never intended for any other cases than those of occasional A, B's, or rather Appellatives naturally arising from the matter in hand, to explain his Maxims or Positions: As for Tenancy by Elegit, Statute-Merchant and Staple, which he says is omitted, he may find them all treated of under their more proper heads, Execution and Guaranty: Then, that *Littleton* should copy his Tenures out of *Bracton* and *Briton* is as ridiculous, as if it should be said that he took all his Treatise out of *Hengam Parva*, or *Hengam Magna*, or out of *Fortescute's Laudes Legum Angliae*, or out of *Glanvil's Law Latin*, or even from the *Saxon Law Books*; or if all that be not unlikely enough, from *Justinian's Institutions*, or from our Manuscript *Saxon Homilies*; for, all what was ever writ before *Littleton's Tenures*, whether in Law or Gospel (tho' he might have possibly promoted his Knowledge in Tenures, at large, by reading the Scriptures) could never have made up one Page of that little Book, either in Form or Method, and scarce in that Law-Sense, but especially in that Axiomatical meaning of the fundamental Reasons of the Law. Neither could any of the Year-Books, even those that went before his time, no more than those that came after him, nor any other Law-Manuscripts, of adjusted or adjudged Cases, be any otherwise serviceable to him, than in as much they laid down the *Rationale* and Ground-work that the Judgment of the Assize was founded upon; in which the Excellency of that little Book of Tenures consists, *viz.* in gathering together into so narrow a compass all the

Fundamental

les anciens lieux de Tenures.--- Mes de tiels choses que ne sont pas Ley, enquires & apprendres de mes Sages Masters apprises en la ley. Nient mins coment que certaines choses, queux sont motes & specifies en les dits lieux ne sont pas Ley, uncore tiels choses ferra toy plus apt & able de entendre & apprendre les argumens & les raisons del ley, &c. Car per les arguments & les raisons en la ley, home plus tost aviendra a la certaintie et a la conuissance de la ley. Finis. *Lex plus laudatur quando ratione probatur.* The same learned Prelate, is as much out in his rehearsal of the Canon Law, *Hist. Libr. p. 179.* where he is pleas'd to say, that *Gratian* compos'd *Gregory's Decretal*, near twenty Years after *H. 1st's* Death; for, *Gratian* dy'd about seventy Years before *Gregory's Decretal* was compos'd; since, *Gratian* dy'd in 1151. or 52. and *Gregory* the 9th, who order'd *Raymund de Penna*, or *Rupe Forti*, *Gallicè Rochford*, a Black Fryer Saint, to compile that Decretal, as it appears in the very *Præmium* of that Decretal it self, had it not finish'd, till the Year 1230. at which time he sent it to the Universities of *Paris* and *Bologna*, to be read to the Students of the Cannon Law, as is to be read in his Epistle to those Universities. No *Gregory* had any thing to do in or with *Gratian's Decretum*, till *Gregory* the 13th order'd it to be revis'd and corrected, by *Antonius Augustinus* and others, in the Year 1580. Besides, *Gratian* did not live 15 Years after the Death of our *H. 1.* who dy'd in 1136. &c. But whether *J. Perkins* made those Glossary Contexts or no, 'tis certain *Mr. Perkins's Treatise of the Laws of England* (in French pr. 21. in English 8vo. pr. 34.) is an Homogenial Comment upon *Littleton's Tenures*; as also the Attorney-General *Mr. Noy's Compleat Lawyer*, or a Treatise concerning Tenures and Estates in Lands of Inheritance for Life, and other Heredi-

taments and Chattels Real and Personal, and how any of them may be convey'd, in a legal Form, by Fine, Recovery, Deed or Word, as the case shall require; with observations on the Author's Life; and all for 1 s. whereunto should be added another small Law-Pamphlet, call'd, *The Body of the common Law of England*, as it stood in force before it was alter'd by Statute or Acts of Parliament; with a Collection of such Statutes as have alter'd, or concern the same; by *Edmund Wingate* of *Gray's-Inn*, Esq; in 8vo. pr. 1 s. 6 d.

But *Sir Edward Coke's Institutes of the Law of England*, or his *Commentaries upon Littleton*, in four parts, are avowedly the most transcendant of any: In the last Leaf of the second Part is to be read, *Die Mercurii, 12 May, 1641. Upon Debate this day in the Commons House of Parliament, the said House did then desire, and held it fit, that the Heir of Sir Edward Coke should publish in Print The Commentary upon Magna Charta, The Pleas of the Crown, and The Jurisdiction of Courts, according to the Intention of the said Sir Edward Coke; and that none but the Heir of the said Sir Edward Coke, or he that shall be Authorized by him, do presume to publish in Print any of the aforesaid Books, or any Copy thereof. H. Elsyng, Cler. Dom. Com.*

84. I know not by what benign Aspect of *Mercury* and *Jupiter*, or any other Celestial Influences, upon those Enthusiastical Times, most of our best Volumes were publish'd during that fanatical Anarchy of 41, both in Law and Gospel; such as these, *Coke's Institutes*, *Walton's Polygot*, *Dugdale's Monasticon Anglicanum*, most of *Selden*, *Archbishop Usher*, and *Dr. Hammond's Works*, with a great many more; and most of these, the greatest Authors that ever appear'd in  
Christendom,



*Christendom*, surviving in those unhappy, heteroclit Times; Times, to any ones thinking, very heterogeneous and averse to such valuable Christians, and such lasting Monuments of unusual Learning, Study and Industry; especially if we take in, that one Christian and Patriot-like Deed of *Oliver Cromwel* (whose monstrous Character the great Lord *Clarendon* closes up with that emphatick Epiphonema, a *Brave Wicked Man*) who found in his Heart, at last, to buy up the remaining part of the *Baroccian Greek Manuscripts*, (which the great Earl of *Pembroke* had bought of *Francis Baroccio* a *Venetian Merchant*, as I take it, and had kept for his own use, seperately from the rest of those Manuscripts which the same Earl gave to the *Bodleian-Library*) and *Cromwel* made a Present of those 22 remaining MS. Volumes to the same Publick Library at *Oxford*; as also *Roger Dodsworth's* 160 MSS. given to the said *Oxford Library*, by *Sir Thomas Fairfax* General of the same late Uncivil War and Rebellion: Those gracious Intervals of Providential Returns may seem to be some Sprigs of the Olive Branch, or some lucid shades of the diluvian Rainbow, that were to be the approaching Signals of an appeas'd Deity.

However, *Sir Edward Coke* had posthumous Justice done to the principal part of all his Works, which he, when alive and Lord Chief Justice, was requir'd to castrate himself, by order of *K. James the First*, in Council at *Greenwich*, *June 30. 1616.* and the Castration it self was to be subject to a future Royal Inspection: These were hard Lines, and of the same Authoritative Stile with the Book of Sports, publish'd by the said *K. James the 1<sup>st</sup>* Order, the next Year after, viz. 1617. which was one cause (says the judicious *Mr. Eachard*, p. 94.)

Lover of the Church, and having a great many Benefices in his own Patronage, he freely gave 'em to deserving Clergymen, saying, ' Church-Livings ' should be given by Livery and Seisin, not by Bargain and Sale; putting them in mind also, that none err'd worse out of their Element than Divines; which puts me likewise in mind of some further mistakes in the foresaid *Hist. Libr.* especially when he says, that the Commentator upon *Littleton* has committed some mistakes in proper Names, without any manner of Instance or Proof; which is not fair dealing with such a Commentator as Sir *Edward Coke*, particularly in his own Profession. Then as to *Coke's* Compleat Copyholder, of the Antiquity and Nature of Mannors and Copyholds, with the Supplement, being a second Comment on *Littleton's* Tenures, he might as well say that all the Law-Books, and other Treatises of Sir *Edward Coke*, were the third or fourth Commentaries upon the same Fundamental Subject of Tenures; especially *Coke's* Treatise of Bail and Mainprize; with much more likelihood than the poor Notions of Sir *Henry Spelman's* upon Feuds and Tenures, in his Remains: There's nothing in *Littleton's* Tenures so much diffus'd, but what is absolutely necessary to be known, for the solid settling of other Points of Law, upon the same or such-like Subject, or the like Materials: But that the *Saxon* Constitution in this Land should have nothing of any *Saxon* Tenures is a meer Chimera, since the Tenures in Ancient Demesne are still in force; as also those of Gavel-kind, which, without the least Dispute, are deriv'd from our *Saxon* Law and Customs, time out of mind, which was the first Liberty and Property that the brave *Saxons* brought with their Green Boughs in their Boats.

of the Church, gives the Life, Force and Sanction to the Enacting Power of Parliaments, as well as to the Directive and Canonical Property and Ministry of Convocation; the Ecclesiastical as well as Civil Sanctions being properly the King's Laws of England, *Car Roy esteant absolute Monarch, & esteant Royal Teste de c' Corps Politique, ad plenary Poir per render Justice a Subjects en causes Ecclesiast' & Temporal, &c.* as may be seen at large legally try'd and evinc'd or adjudg'd, in *Cawdry's Case*, in Sir Edward Coke's Fifth Book of Reports; upon which there is an Episcopal *xpous* in the often-quoted *Hist. Libr.* in these Words: ' And the false grounds ' wherein many of the Judgments are there (in the Lord Coke's Reports) ' given, in *Cawdry's Case* especially, have been shewn by *Parsons* in his Answer ' to that Part. I dare say, that's a greater piece of Honour done to that attainted Rebel and Jesuit *Robert Parsons*, than the very Popish Bishops, *Gifford* and *Whitham* (now residing amongst our Protestant Bishopricks) could ever find in their Hearts to allow to that Anti-Clergy-Jesuit, who writ the Answer of a *Catholick* Divine to the fifth part of Reports lately set forth by Sir Edward Coke, at *St. Omers*, 1606. qu. wherein the Jesuit acts the part of a Barrister so very notably, that one might take him to be really of Counsel with *Cawdry*, (who was a Church of England Minister, and depriv'd of his Benefice by the Bishop of London, for Schismatically Preaching against the Common-Prayer-Book) and actually to stand at the King's-Bench Bar in *Westminster-Hall*, repeating often, and Apostrophizing to Sir Edward, as Attorney-General, as he then was, and a Counsel of t'other side; as, *Under Favour, Mr. Attorney: Mr. Attorney you mistake the Fact: Mr. Attorney you omit the*



lish'd; tho' the Lord Coke, as well as others, often occasionally confuted *Parsons's* Answer; which, I think, is the meanest and most Sophistical piece, that ever *Parsons* or any other *Papist* could well pretend to publish.

Yet, I must confess, I have often stood amaz'd at the surprizing luck that attended that *Jesuit Parsons's* Infamous Designs and Villanous Elucubrations; in the first place, when alive, he was hated by most *Papists*, and envy'd by most of his Fellow *Jesuits*, and execrated by all Protestants whatsoever, yet the infernal Fox-like, the more he was curs'd, the more he did thrive; for, (2.) he was accus'd by a great party of *Spanish* and *Italian* *Jesuits*, to the General of their Society, for tracing out in Writing some designs for the Reformation of the Kingdom of *Spain*, and the Society it self; yet the King of *Spain* intended to Nominate him for Cardinal at the next Promotion, had not he play'd the Fool as well as Knave, in going to the *Pope* and desiring him not to make him Cardinal, before the *Pope* had any such Intentions or Recommendations from the *Spanish* Court; and the General of the *Jesuits* continu'd him Rector of the *English* College at *Rome*, in spite of all the Opposition of the *English* Secular-Priests, who bel-low'd against him to the *Pope* and Cardinal *Allen*, and most of the *Popish* Potentates, with as great a Hue and Cry at home and abroad, as the *English* Collegians of *Doway* and *Lisbon*, do now against their Fellow Rebels, the *Jesuits* now adays; inso-much that all good People hop'd for what our great Dr. *James* seem'd to Prophesie, viz. their General Exit, in his Book publish'd two Years after *Parsons* had made his particular Exit, with this Title, *The Jesuits Down-fal threaten'd against them by the secular Priests for their wicked Lives, accursed Manners, Heretical Doctrines and more than Machiavilian Policy*, OXON. 1677.

dies is without it, and plac'd in the Catalogue of the Law-Books of this Realm, at the highest Rate of any there; tho' it is but a thin *quarto*, yet the standing Price was always 8 s. and now scarce to be had under 10 or 12 s. but I believe the *Histor. Libr.* is the first *Protestant* Book that ventur'd to give up the Cause and Victory to the Jesuit *Parsons* over the Lord Chief Justice *Coke*, even in Law-Cases and Legal-Judgments, relating to Spiritual Courts, and our Ecclesiastical Legal Constitution; so as the Jesuit *Parsons* must be the one only Man, forsooth, that has shewn or expos'd the Lord Chief Justice *Coke's* (the great Oracle of the *English* Constitution in Church and State, as by Law Establish'd) false Grounds and erroneous Judgments thereupon, &c. Sixthly, *Parson's Doleman*, printed first of all in 1593. and forbid by a special Act of Parliament, under the Penalty of High-Treason; nevertheless 'twas so highly valu'd as to be esteem'd a Treasury (as it is, but of Rebellion) worth venturing Neck or Nothing for, by a certain Party of *Protestant* Malecontents, who gave it two or three new Editions in Specie and Print, but several more in their Lives and Mal-versations: Yet all those Parties would be thought to hate *Parsons*, with his Books and Jesuitism, *Odio plusquam Vatiniano*; or rather, with such an hatred as the Historical Politician *Tacitus* says the *Brittains* hated the *Romans* and their Language, but did imitate the *Roman* Politeness and Eloquence.

'Tis true, it may be a piece of Generosity, and perchance Duty, to do Justice, even to ones Enemivemy's Laudables, but not at the Expence of ones own Cause, much less at the Expence of ones own Reputation, as must be in such over-rating *Parson's* Works.

home from an Embassy to King Charles in England, being ask'd by one of his Episcopal Brethren what he had seen there, reply'd, *Vidi Episcopos, Episcopas, Episcopatulos & Episcopatulas, i. e. I saw Men-Bishops and Women-Bishopesses, or their Wives; and their Children, little He-Bishops and little She-Bishopesses.*

There's but little fence left against these *Popish* Sarcasms upon our Hierarchy; if *Protestant* Bishops themselves reflect upon one another for being Marry'd, or indeed for turning *Protestants* upon the sole Motive of having liberty to Marry, as that *Historical Library* charitably insinuates of Bishop *Bale*, who had the Misfortune perchance of drawing that Reflection upon himself, 1. Because he seems to be leaning towards the *Calvinists*, or Anti-Episcopal Reformers. 2dly, He seems to rub too hard upon *Popish* Bishops, calling them, *Christati Achilles*, and other uncivil Names. 3dly, he commends his Wife so much, as to say he had her from the Hands of God. 4thly, Because his Wife's name was *Dorothy*, and so proper to break a Jest as well as Charity upon. 5thly, Because of his malicious and bitter Invectives against the *Papists*, &c. See in the *Historical Library*, pag. 155, 156, and p. 235. where there's a very contradictory Story of Dr. *Cowell*, spoken of before: 'Tis something strange that the Parliament should order him to be imprison'd, and his Book to be Burnt, for his maintaining that the Royal Prerogative was limited; and for saying that King *James* the First never took the Oath, which he ought to have done at his Coronation; whereas the true Reasons be the very Reverse and Negative to those Affirmatives: But as to his suffering Imprisonment by order of Parliament, 'tis not very likely, (tho' the Burning of his Book) the King thought fit to screen him from any other Parliamentary Proceedings.



in the *Louuer-Library* at *Paris*, *Numer.* 6824. and printed with a Dedication to *Charles* the Eighth, King of *France*, about the Year 1480. About which time also *Jean de Reley* Canon of *Nostre Dame* at *Paris*, meliorated the Language in another Edition of it. And about the Year 1370. *Charles* the Fifth, King of *France*, order'd the Bible to be translated by *Nicholas Oremus* in the *Picardian* and *Norman Vernaculars*; with *Missals*, *Breviaries* and *Psalters*. See in *Carol. Molina.* tom. 3. col. 574. 612. pag. 125, and 235. And in *Anton. Verger. en Bibliotheque*, tit. *Bibles*, pag. 137. *Plessse. Morn. in Mister. Iniq.* pag. 1071.

The next for Antiquity is the *Customier de Normandy*, done by various Hands, in various Reigns, from *William* the Conqueror to the end of King *Richard* the First's Reign, Printed in *English* in the last Century, in Folio, price 20 s. *Ralph de Meschines*, third Earl of *Chester*, and *Ralph de Glanvill* Publish'd the Law-Regulation of *Henry* 1 and 2. Edition'd in 8vo, 1554, 1557, 1604. in *Law-Latin*; 'tis divided into 14 Heads or Books, &c. Some of the most ancient Manuscripts of that Law-Manual has *E. N.* prefix'd, i. e. *E. of Narborough*, which might have been the Lord Chief Justice *Glanvill's* other Title, or an Associate Judge, &c.

*John Bracton's* 15 Books of Law-Institutes are also in *Latin*, Judge itenerant under *Henry* the Third, not printed before the Year 1569. which was Epitomiz'd by *Gilbert Thornton*, Chief Justice also, towards the latter end of *Edward* the First's Reign; which Abridgment is divided into eight parts, and those into 212 Chapters: It remains still a Manuscript in the Lord *Burghley's* Library. See *Selden's Dissertat. ad Fletam*, &c. Which *Fleta* is another original Law-Book in *Latin*, transcribed

Tenures, if the Bench of *Lincoln's-Inn* would be perswaded to have it printed.

In the same *Edward the Third's* Reign, was writ, *Natura Brevium Vetus*, printed in *Lond.* 1572. 1584. As also in the same Reign was writ, *Speculum Regis*, by *Simon Islip* Archbishop of *Canterbury*, to King *Edward the Third*, &c.

*Sir John Fortescue*, Chief Justice of the King's Bench, and Lord High Chancellor to King *Henry the Sixth*, publish'd a Book under the Title of, *De Laudibus Legum Anglie*, in opposition to *William de la Pole*, Duke of *Suffolk*, who being *Henry the Sixth's* great Favourite and Flatterer, endeavour'd to bring into *England* the use of the Civil or *Justinian* Law: *Fortescue* was printed by *R. Mulcaster*, with an *English* Version, in 8vo. *Lond.* 1599. and again by *Selden*, with cursory Notes, in 8vo. *ibid.* 1616. and in 12o. *ibid.* 1660. and *Fortescutus Illustratus*, by *Edward Waterhouse*, in Fol. price 12 s.

In opposition to these Editions of *Fortescue*, one *Robert Wiseman*, Doctor of the Civil Law, ventur'd (notwithstanding his Brother *Cowel's* ill success) to publish, *The Law of Laws: Or, The excellency of the Civil Law above all other Humane Laws whatsoever*, in 8vo. price 3 s.

*Fortescue* wrote also two Books of the Distinction betwixt *Dominium Regale & Politicum*, and a Retraction of his Errors about the Title of the House of *York*, Manuscripts in *Cotton-Library*, for the use of Prince *Edward*; this is lost: But 'twere to be wish'd that the other two Manuscripts were printed, for a further Bulwark against some Gentlemen of another Robe, who, under pretence of uniting our Laws to those of a neighbourly people, would willingly vote for the Civil Law.

*Chancellor Fortescue's* Fate, for

(or *Fleta*) to both Author and Student; it being an unnecessary piece of Drudgery to study our Eyes out for to pick out our Laws, Liberties, Properties and Practices, within such *Gorbick* Loop-holes, Mysterious Characters and Confinements; but *Shephard's* and *Hughes's* Grand Abridgments be in *English* and three Quarto-Volumes.

85. Sir *Thomas Littleton's* Tenures are said in the Historical Library to have been printed at *Rouen* in *Normandy*, in *quar.* and in *fol.* at *Lond.* in *Henry* the Eighth's time, and often in *French* and *Latin*, but no Years assign'd; so that the first Edition with the Years, is in *French* and *English* in 8vo. at *Lond.* 1604. and in *French* alone, with the asterisk'd Textual Comments, in 8vo. at *Lon.* 1617. and in *Fr.* and *Eng.* in 8vo. at *Lon.* 1670. &c. These Tenures, and Doctor and Student, and the Lord Chief Justice *Hales's* Pleas of the Crown, with the Lord *Coke's* Bail and Mainprise, be the only first 4 (pr. for all 4, 9s. 6. d.) most necessary, and most unquestionable Textures of the original Grounds of our Common-Law; to which should be added the Abridgment of the Statutes, the Summary of the Common-Law of *England*, extracted, for the most part out of *Finche's* Law, in 8vo. price 10d. *Legis Series*, or the Process of the Law, price 6d. Religion establish'd by Law, asserted to conduce most to the Interest of Prince and Subject, by *Pennyston Whaley*, Esq; in *quar.* price 6d. *Studii Legalis Ratio*: Or, Directions for the Study of the Law, by *William Phillips*, in 12o. price 1s. 6d. *Lambert's* *Archæonomiæ*, with Additions by *Abr. Wheloe*, edit. 1644. price 20s. *Fulbeck's* Parallel of Laws, pr. 10s. Sir *Sim. d' Ewes's* Journal of Parliament, ult. edit. pr. 12s.

*Ashe's* Promptuary and Epiceia. *Thomas William's* Excellency and Preheminency of the Law of *England*. *Spelman's* Councils, Glossary and Law-Terms.



Guide; and his Survey of County Judicatures. *J. Godolphin's* Admiral Jurisdiction, in 8vo. pr. 2 s. 6 d. *Greenwood's* Country Judicatures, in 8vo. pr. 3 s. 6 d. *J. Godolphin's Repertorium Canonicum*, in 4to. pr. 10 s. *Doderidge's* Compleat Parson. *Hugh's* Parsons Law. *Sheppard's* Parson's Guide. *Sir Simon Degges's* Parson's Counsellor, in 8vo. price 4 s. The Parson's Monitor, by *G. Meriton*, in 12o. pr. 2 s. *Practica Wallia*; Or, The Proceedings in the great Sessions of Wales, by *Rice Vaughan, Esq;* late of *Gray's-Inn*, in 12o. pr. 1 s. 6 d. The History of the Ancient and Modern Estate of the Principality of Wales, and Duchy of Cornwall, and Earldom of Chester; collected out of the Records of London and divers Authors, by *Sir J. Doderidge*, in 4to. pr. 2 s. 6 d. The Orphan's Legacy, by *J. Godolphin*, in 4to. pr. 6 s. *H. Swinburn*, Of Wills and Testaments, in 4to. pr. 10 s. A View of the Civil and Ecclesiastical Law, and wherein the Practice of them is straitened, and may be relieved within this Land; by *Sir Thomas Ridley*, and *J. G.* in 8vo. price 3 s. The Law-man's Lawyer, by *Thomas Forster*, in 8vo. price 2 s. Lord Ellesmere's Office and Duty of a Lord Chancellor, in 8vo. pr. 11. 6 d. *Fus appellandi ad Regem ipsum a Cancellariâ*, by *Walter Williams*, pr. 2 s. *Sheppard's* Touchstone of Common Assurances and Conveyances, in 4to. pr. 10 s. *Sheppard's* Office of the Clerk of the Market, in 8vo. pr. 1 s. *Sheppard's* Law of Common-Assurances, in fol. pr. 14 s. *Sheppard's* Action on the Case for Slander, in 8vo. pr. 2 s. 6 d. *Sheppard's* Practical Counsellor, in fol. price 12 s. *Sheppard's* Faithful Counsellor, in 4to. pr. 12 s. Stat-Chamber Cases, in 4to. pr. 1 s. *Sheppard's* Statute for Justices of the Peace, in 8vo. pr. 1 s. *Andrew Horne's* Mirror of Justice added, The Diversity of Courts,

price 3 s. *Sheppard's Actions upon the Case for Deeds*, in 8vo. pr. 5 s. *Fabian Phillip's Investigatio Jurium Antiquorum*, edit. Lond. fol. 1686. Parliamentary Writs, in 4to. pr. 25 s. *Pryn's Tower-Records*, in fol. pr. 16 s. *Dissertation sur le Relief de Fiefs en Normandie*, par M. de Fort, a Rouen, 1710. in 12o. *Dissertatio Inauguralis De Originalibus Feudalibus*, per Johan. Otho Keller Hannoveran. Hala, 1710. in quar.

*Rowland, or Ralph Glanvil's Laws and Customs of England*, in English, in 8vo. price 2 s. 6 d. *Bracton's Treatise of the Laws and Customs of England*, under Hen. 2. as some will have it, in fol. Latine, pr. 22 s. and in 4to English, price 18 s. *Britton's Treatise of the Law*, the second Edition, by Ed. Wingate, in 8vo. French. pr. 5 s. *Fleta & Fer assavoir*, by Selden, 2d. Edition in 4to. Latin, pr. 10 s. *Fortescue and Hengham*, with Notes, in Eng. in 8vo. pr. 4 s. *Law, or a Discourse thereof*, by Sir Henry Finch, in fol. French, pr. 8 s. and in 8vo. English, pr. 4 s. *The Lawyers Logick*, exemplifying the Precepts of Logick by the Practice of the Common-Law, by Abraham Fraunce, in 4to. pr. 3 s. 6 d. *The Charter of Romney-Marsh*, in 8vo. price 1 s. *An Abridgment of Coke's 12 last Volumes of Reports*, by Th. Manley, in 8vo. Eng. pr. 1 s. 6 d. *H. Fulbeck's Direction or Preparative to the Study of the Law*, in 8vo. pr. 1 s. 6 d. *Fundamental Laws* in 8vo. pr. 6 d. *Maxims and Rules of Pleading*, by Robert Heath, pr. 4 s. *Legal Queries, or Choice Moot-Cases, concerning Pecuniary Actions on the Case, Ac Etiam's annex'd unto Clausum Fregit's, or Writs of Trespass and Bail thereupon*, in 8vo. pr. 2 s. 6 d. *A Comment upon Littleton's §.* 3. *Si home releffe a un autre tous matters de mande ceo est le plus melior releas a luy, a qui leas est fait que il poit aver & pl.*

rect, and according to the present State of that Revenue, by Mr. *Elton*, in 8vo. 1711. From which Title also was another Book of Valuations, printed in 12o. 1680. and likewise, *Index Valoris*, publish'd by Mr. *Adams*, in fol. Lond. 1680. Sir *R. Twissden's Leg. Will. Hen. 1. &c.*

86. See in *Wm. Kenner's Paroch. Antiq.* p. 315, 316. Of several MS. Copies of the Returns made by the Commissioners appointed to take the Valuation of the Church-Dignities and Benefices in England, about the 20th Year of *Edward the First*. See the *Engl. Hist. Libr.* pag. 207, and 201. where 'tis said 'that there be two several Courts in Chancery, 'even at this day; the one (which was only known 'to the Antients) wherein the Process runs, *Secundum legem & Consuetudinem Angliæ*; which determines 'all Contests about Letters Patents, Offices, &c. 'The other proceeds, *Secundum equum & bonum*, &c. But 'tis a Mistake proceeding from the Misunderstanding of the Nature of the Cursitor's Office, where all Writs or Actions at Common-Law are suppos'd to begin for to warrant the Proceedings in both the Benches; but the King's-Bench has almost laid it quite aside, as to proceed by original Writ out of the Cursitor-Office, as formerly they were oblig'd to do; upon which account a Philizer's place in in that Court is scarce worth accepting of, tho' the Name is kept up still; tho' in the Common-Bench or Pleas, a Philizer's Office is a considerable Place, and divided into one or more Counties, according as the Lord Chief Justice of that Court pleases; for all mean-Process-Writs there, are made out by the Philizers of the respective Court whereas in the King's-Bench and Exchequer, Attorneys make out their own Writs. In Philizers of the Common-Bench.



us'd to be kept in the Petty-Bag, are now as little known and us'd in Chancery, as Proceedings by Original, be in the King's-Bench; besides, those Pleadings and Demurrers were in the Form of a Bill of Equity, as they be now in *English*, *secundum Legem, & consuetudinem Anglia*, without making it a distinct Court from that of the Equity side, otherwise there would be as many several Courts as there be Offices in Chancery; wherein there are fil'd or reposit'd many Proceses or Materials for other Courts, as Statutes, Recognizances, Affidavits, and especially the Filing of Originals with *Latin* Declarations in the Body of the Writs, for to secure or perpetuate legal Claims; which Chancery in no Capacity ever troubles it self further with, than to keep them in one of its most proper Offices, till they are call'd for to be produc'd in the Nature of a Record at any time or Evidence: It's true, the *English* Bills, now in use, were formerly often prefer'd in *Latin*, and the Petitions in the vulgar Tongue were to those *Latin* Bills as another kind of Procedures (still less confin'd to the Law-Methods) more at large, than those infrequent *Latin* Bills, which were then, as well as the *English* Bills now, far from being ty'd up to the strict Rules of Common-Law, which was always call'd, *Lex Terræ & consuetudo Anglia*, or *hujus Regni*; which words can't be declar'd with, upon a Pecuniary Note, or such-like Demand, in a *Nar* or *Bill*, (which are synonymous in the Stile of the King's-Bench) without the hazard of being legally and regularly Demurr'd to.

Tho' by the Statute *Jeofaile* (I fall or err) 18 *Eliz.* 14, after Verdict given in any Court of Record there shall be no Stay of Judgment or reversing thereof, for want of Form in any Writ Original or Judicial, Count, Declaration, Plain

Bill, Suit or Demand, or for want of any Writ, Original or Judicial, or of imperfect or insufficient return, or of any Warrant of Attorney, &c. except in Criminal and Penal Prosecutions, Actions, Informations, Indictments, &c. Provided, all Attorneys deliver in, their Warrant of Attorney; who for that default are to be Punish'd at the Discretion of the Justices, &c. Stat. 21. Jacob. 13. & Stat. 23 Eliz. 3. No Fine, Proclamation or Recovery shall be reversable for false *Latin*, *Rasure*, *Interlining*, or any other matter of Form and not of Substance, &c. *Mes si erroneous Judgment soit done in Banke le Roy, donques il ne poit estre reverse forsque per Parliament, tanque le Statute* 27 Elizab. cap. 8.

87. The same Pamphlet at last enumerates the Originals of our Statute-Laws, from *Magna Charta*; which containing 38 Chapters in *Latin*, was first sign'd in form by Hen. 3. dat. 10. Febr. Regn. 9. (in 1225.) and witness'd by Boniface of Savoy, the Queen's Uncle, (afterwards Archbishop of Canterbury) and Eustatius De Falconbridge, Chancellor of the Exchequer, Lord Treasurer, and Bishop of London, with others; and confirm'd by Edm. 1. dat. at Westminster 28 die Martii, Regn. 28. his Testibus, Robert Winchelsey Chancellor of Oxon, and Archb. of Canterbury, and Anthony Beck Bishop of Durham and Patriarch of Hierusalem, in 1300. &c. It was also confirm'd by 31 Acts afterwards, &c.

Next to *Magna Charta* is *Charta De Foresta*, in *Latin*, *Ædita* An. 9. Hen. 3. consisting of 16 Articles, or §. then, *Statutum De Merton*, edit. An. 20, Hen. 3. having 11 Chapters; then, *De Anno Bifextili*, 21 H. 3. Days in Bank, &c. *Affiza panis & cervisia*, 51 H. 3. about Weights, &c. *Dies Communes in Banco*, An. 51. Hen. 3. of one little Chapter: *Dies Communes in Banco*, in *Placit' Dotis*, edit. An.

51. H. 3. of the same length. *Statutum de Scaccario*, 51 H. 3. Distresses, Exchequer, &c. *Judicium collistrigii*, 51 H. 3. Weights, &c. *De Ponderibus & mensuris*, 51 H. 3. Weights, &c. *De tallagio non concedend*, 51 Hen. 3. Franchises, Purveyors, Taxes, &c. *Statutum de Marlebridge*, 52. Hen. 3. of 29 or 31 Latin Chapters; then follows Westminster Primer, edit. An. 3. Edw. 1. Ceux sont les Establisments le Roy Edward fits le Roy Hen. faits a Westminster a son primer Parliament general apres son coronement, lendemain de la cluse de Pasche, lan de son Raigne 3. per son Counsel & per l'assentments des Archevesques, Evesques, Abbes, Priors, Countees, Barons, & tout le Comminaltie de la Terre illoques summones; pur ceo que nostre Seignior le Roy ad graund Volunt, & desire delestat de son Realme redresser en les choses ou mestier est damendement. --- Cy ad le Roy ordeine & establie les choses southscripts, les queux il entend deestre profitables et convenables a tout le Realme. Monasteries 2. cap. 1. En primes voit le Roy & commande, que la peace de saint Eglise, & de la Terre soit bien garde & mainteigne en tous points & que common droiture soit fait a tous, auxybien as Povers come as Riches, sans regard de nulluy, &c. --- cap. 50. --- Il ne voit my que auterfoies puissent turner a Prejudice de luy ne de sa Corone; mes que les droits que a luy apperteign' luy soient saves en tous Points. Assize 4. cap. 51. Et pur ceo que graund Charitie ferra de faire droit a tous en tout temps, ou mestier serroit; purview est per assentment des Preslates que Assises de Nouvel Disseisin, Mortdaucester & de Darrein presentment fussent prises en le Advent, en septuagesime & en quaresme, auxybien come le home prent lenquests, & ceo pria le Roy, as Evesques.

Those 51 Chapters were Publish'd in the Year 1264. Then comes, Extents of Manners & E. 1.



Surveyors, &c. Office of Coroners, 4 E. 1. Statutum De Bigamis, editum An. 4. Ed. 1. Of six little Latin Chapters. Statutum Glocester, edit. An. 6. Ed. 1. Lan du Grace, 1267. (others since make it 1278.) & del Raigne le Roy Edw. fits le Roy Henry a Glocester lemayr august, purview ante mesme le Roy, pur amendement de son Roialme, & pur plus pleiner exhibition de droit, sicome le profit doffice demande, appellees les pluis discreetes de son Roialme, auxybien des greinders come des meinders. Establie est & concordantment ordaine, que, &c. There be but 15 little Chapters. *Explanaciones Stat' Glocestr' An. pradiet. Regis 6. edita. Postmodum per Dominum Regem & Justiciarios suos facte sunt quedam Explanaciones quorundam Articulorum superius positorum.* Of five lesser Chapters. Dat. apud Glocest' die Dominica, &c. Statut' De Religiosis, editum, An. 7. Edw. 1. of one Chapter in Latin. Against bearing Arms, 7 Edw. 1. Armour, &c. The Statute of Rutland, 10. Ed. 1. Exchequer, &c. And, Statut' De Alton Burnel edit' An. 11. Edw. 1. Of one Chapter in French. *Purcea que Merchants. --- Sont chues en Povertie. --- Le Roy per luy & per tout son Counsel ad ordeine & establie, que merchant que voit estre sure de son det, &c. Recognisance & Stat' Merchant, &c.* The Statute of Wales, 12 E. 1. &c. Statutum de Westm' secundo edit', An. 13 Edw. 1. of 56 Capitularies, all in Latin except the 54th or 49th of Champertie, &c. Statutum De Mercatoribus, edit' An. 13. Edw. 1. cap. 2. in French. Statute Winchest. 13 Ed. 1. Fairs, Robberies, &c. Circumspecte agatis, 13 Ed. 1. Prohibition, &c. The Statute of Exon, 14 Ed. 1. Coroner, &c. The Ordinance for Ireland, 17 Edw. 1. &c. Statut' de Westm' 3. edit. An. 18. Edw. 1. Of one chap. Latin. Tenure 4, &c. Quo Warranto, 18 Edw. 1. Franchises, &c. Modus levandi Fines, edit.

edit. An. 18. Edw. 1. Fines 1. in French, &c. Statut' de Vocat' ad Warrant' edit. An. 20 Ed. 1. Voucher 6, in Lat. &c. Statut' De Defensione, Juris edit. An. 20 Edw. 1. Champertie, Resceit. 1. Lat. &c. Statut' De Finibus levatis, editum An. 27. Ed. 1. Fines 2. Chapters 3. Lat. &c. Articuli super Chartas, edit' An. 28. Edw. 1. Chapters 20. in French, &c. Statut' de Appellatis. Appeals 5. --- Dominus Rex ad Parliamentum suum apud Westm' An. Regni sui, 28, &c. Statut' de conjunctim feoffatis, An. 34. Edw. 1. Lat. chapters 2. Assise 7. Indicavit, a Writ, &c. dat. teste meipso apud Westm' 27 die Maii, &c.

Statut' de Frangentibus Prisonam, edit, An. 1. Edw. 2. Felonie 2. one little Article, Lat. &c. Articulus stat' Glouc' correctus, pro civibus London' de Forensicis Vocatis ad Warr' in Hustingo Lond' (9 Edw. 2.) Voucher 7. Purview est ensement, que si home empled' en la Citie de Loundres vouche forrein' a garantie, le Mayor & les Bailifes ajornent les Parties devant Justices de Bank au certain jour & envoient la leur record, &c. Articuli Cleri edit. An. 9. Edw. 2. Chapters 17. in Latin, &c. Statut' Eborac' edit' An. 12. Edw. 2. cap. 6. French. Statut' de Essoin' Calumniand. edit' An. 12. Edw. 2. Essoine 11. Chap. 1. Lat. &c. Prorogativa Regis, An. 17. Edw. 2. Chap. 17. Lat. Statut' De Magna Assisa Injungend' sine duello. Chapter 1. French, &c. Some few Capitularies are omitted, &c. under Edw. 3. the Acts of Parliament begin to be more Regular, &c.

88. He concludes the said Pamphlet with recommending the several Editions of the Statutes, and a choice Collection of all printed Tryals at Law: Fitzherbert's Edition of Magna Charta cum Diversis aliis Statutis, in 120. 1519. seems to be before Tottel's Publication of the same, with the Customs of Kent, as he says. R. Pynson's edition of Antiqua Statuta,

the most easy and necessary Knowledge of the Truth of the greatest *Arcanums* of our Church and State-Establishment: Tho' none have been Printed of the *Assize*, or *Nisi-prius* side, in that familiar Form and Communication, as those of the Crown side; yet I make bold to say that there be but very few material Difficulties in all our Laws in general, than what a Gentleman might have a competent Knowledge of, by the serious Perusal of what is already publish'd in that kind of Tryal-Reports; which scarce would have come to the Share of the Publick, had not Providence drawn that good Effect from the otherwise intended mischievous Causes of Ambiguous, Politick and Murmuring Party-Designs, to which the Publick chiefly owes those instructive and satisfactory Tryals at Law, publish'd by the way of Reports.

'Tis a melancholly Thought that our first instructive Pamphlets of this Historical-Law kind must take their original Date either from that of good King *Charles* the First's first printed Illegal Tryal, (at least in Form and at large first publish'd, Pamphlet-wise) or from that of his best Friends and Subjects, the Earl of *Strafford* in 1641. and Archbishop *Laud*'s in 1644. &c. King *Charles* the First's Tryal, done by *Nelson*, price 7 s. Sir *Henry Vane*'s price 3 s. Regicides 29, price 2 s. 6 d. Earl of *Strafford*'s, price 18 s. Sir *Walter Rawleigh*'s, price 2 s. *Love and Knox*, price 2 s. Earl of *Stafford*, price 5 s. Earl of *Castlemain*, price 1 s. 6 d. Count *Koningsmark*, *Barosky*, *Stern* and *Vratz*, price 1 s. 6 d. *Anderson*, *Munson*, *Kemish*, *Russell*, alias *Napper*, *Farris*, alias *Parry*, price 1 s. 6 d. Earl of *Essex* and *Southampton*, price 1 s. *Bromwich*, *Kern*, *Atkins*, price 6 d. *Lilbourn*. *Whitebread*, *Fenwick*, *Gawen* price 2 s. 6 d. *Green*, *Berry*,



assistance to an English Historian, as well as to an English Lawyer; which makes me wonder, that in the English Historical Library 'twas not thought fit to mention those avowedly serviceable Vouchers and recorded Guarantees of all the memorable Turns and great Crises in Church and State; and if those, or such Tryals, were by proper hands collection'd, collation'd and edition'd, with the original Indictments, Traverses, Evidences, and the most material points of Law argu'd and awarded in those Commissions of Oyer and Terminer, they would be as authentick and infallible Records, as any that are honour'd with those Epithets in the said *Hist. Libr.* pag. 209. How inconsiderable soever those hawk'd-about Tryal-Pamphlets may seem to that Historical Author, or any body else, it can't well be deny'd but that in an able Hand, they may prove such Master-Keys as to unlock the true Secret of all frail-vain-humane as well as of the whole *Britannick* Constitution, which is subject to no other Mutability than what the immutable Boundaries of common Mortality, and its own Circumjacent Watry-Element do limit it unto.

*Vita mare est; res plena metu, res plena tumultu  
Utraq; Mortales, Credite, Vita Mare est.*

&c.

*Tuq; Nurus, tu Nerines formosa, perenni  
Et Maris & curarum aestu persusa tuarum,  
Extremam infelix implebis Anglia telam.  
Infelix? Nam qua felicior? Orbita fines,  
Usquam si qua fuit, lustrat Saturnia nostros.  
Attamen ille quis ora, Themis, comitumq; tuarum  
Insedit terror? Necdum exaturata resedit.  
Ira? Rex numquid superest de sanguine vene?  
At quas non terras nuper, non aquora tinxit?  
Anglia tange aras & adhuc ambire minantem*

Y y

Obsequi

*Obsequio poteris; da thura; clementur odores :  
 Votivo poteris celare piacula nimbo.  
 Sol oritur : Rosco perfunditur æthere terra.  
 Ecce tuos Regnator adest qui perculit hostes ;  
 Perculit ; & nullus sequitur de vulnere sanguis.  
 Est rerum Domina & nulli subdenda potestas  
 Regia ; subdendam nulli tamen in sua cogit  
 Fura Themis : Sunt huic Alto sua littora, Leges :  
 Regem haud Fura timent : Leges & Legibus idem  
 Ipse timet. Æque ditant Quæstoria Leges,  
 Et leges, æquas armant Quæstoria : tondet  
 Pastor, non deglubit oves ; alvearia censet  
 Non expilat Aristæus : Non pallet in Arca,  
 Harpias vè timet secreta Pecunia, vultu,  
 Georgi, consignata tuo : Nec personat urbem  
 Præco, nec ex hastâ plebis suspiria pendent.  
 Arcam in regalem refluxo cum fanore gaze  
 Decurrunt, ut in Oceanum qui refluit, amnis.  
 Legibus his, hoc tu censu ditiesce : volentes  
 Sic Apis atq; Ovis, illa favos, hæc, vellera, reddent.*

Nothing can come nearer that Latin Pamphlet-  
 piece of Poetry, than the subsequent equivalent  
 Pamphlet-Translation, being a lasting Monument  
 of Loyal Britannia's Gratitude (and as now some will  
 have it, as remarkable a Signal of the Poet's, since  
 an unfortunate Statesman's, indelible Ingratitude)  
 erected to the Immortal Memory of our ever Glo-  
 rious former Deliverer, King William, both Writ,  
 and Sung in the very same, or such-like everlasting  
 Dithyrambick Numbers, as,

*When Stepney paints the Godlike Acts of Kings,  
 And what Apollo dictates Prior sings.  
 &c.*

How long Deluded Albion wilt thou lye  
 In thy Lethargick Sleep, thy sad Repose,  
 In which thy close, thy constant Enemy  
 Has softly lull'd thee to thy Woes.  
 All-wake degenerate Isle, or cease to own  
 What thy Old Kings in Gallick Camps have done,  
 The Spoiles they brought thee back,  
 The Crowns they won.  
 William, so Fate requires, again is Arm'd,  
 Thy Father to the Field is gone :  
 Again Maria Weeps her Absent Lord ;  
 For thy Repose, content to Rule alone :  
 Are thy enervate Sons not yet alarm'd ?  
 When William Fights, dare they look Tamely on ?  
 So slow to get their Ancient Fame restor'd,  
 As not to melt at Beauties Tears,  
 Nor follow Valour's Sword ?  
 See, the Repenting Isle aquakes,  
 Her Vicious Chains the Generous Goddess breaks :  
 The Fog's around her Temples are dispell'd.  
 Abroad she looks and sees Arm'd Belgia stand,  
 Prepar'd to meet their Common Lord's Command ;  
 Her Lyons roaring by her side,  
 Her Arrows in her hand.  
 Henceforth, her Youth shall be inur'd to bear  
 Hazardous Toil and Active War ;  
 To March beneath the Dogstar's raging Heat,  
 Patient of Summer's Drought and Martial Sweat ;  
 And only grieve in Winter-Camps to find,  
 The Days too short for Labours they design'd ;  
 All Night beneath hard heavy Arms to lye,  
 All Day to Mount the Trench and storm the Breach,  
 And all the Rugged Paths to tread,  
 Where William and his Vertue lead.

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to the Roman Arms and Religion, till *Palladius* was sent th  
*Celestin*, the then Roman Bishop, against the *Pelagian* Co  
with Orders to Consecrate Bi'hops, as *Buchanan* will hav  
his *Hist. Rer. Scot.* lib. 5. Rex. 42. pag. 146. Edit. *Francij*  
*Creditur idem Palladius primus Episcopus in Scotia creasse: nan*  
*usq; tempus Ecclesia abiq; Episcopis per Monachos regerantur*, &  
pag. 126. and 173. *ibid.* &c. The late Dr *William Lloy*  
phletick Diatribe, styl'd, *A Historical Account of the Ancient*  
*Government in Great Britain and Ireland*, in 8vo. *London*. 161  
confuted by the late Ingenious and Learned Sir *George M*  
in his Defence of the Antiquity of the Royal Line of *Scot*  
8vo. *London*. 1685. and further clear'd in 8vo. *ibid.* 1686, y  
some imagine it evident enough, that neither *Ninian*, the  
Britain and Apostle of the *Southern* Parts of *Pictland*, in  
Christian Century, nor *Coluhannus* (in the 6th Century) i  
Christian Druid and Abbot of the *Culdees*, and Apostle of t  
Northward *Pi&ts*, were never ordain'd either Bishops or  
no more than the later first Apostle and Martyr of the Protest  
formation in *North-Britain*, viz. *George Wishart*, who after having  
himself and the rest of the Company at Breakfast the Bles  
crament of the Lord's Supper, seal'd it and all the Protest  
Strine presently after with his own Blood and Martyrdom; h  
suspected, that the late Bishop *Barnet* was willfully mistake  
he said in his *Hist. of Reformat.* part 1. pag. 336. *That*  
*Wishart had his Ordination in England*; since the contrar  
festly appears out of his Pamphlet-Trial and Examination

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publish'd about 1678. containing several old Pamphlet-Apocryphals, as if the *Ægyptian* Ceremonials, were the Original of the Jewish Types, and as if the Prophet *Daniel's* seventy Weeks were more applicable to *Antiochus Epiphane*s than to *Christ*, &c. is confuted by *Herm. Witsius*, in his Collection of more Authentick Pamphlets, styl'd, *Ægyptiaca*, Edit. in 4to. Amstelod. 1684.

Pref. p. 41. Mr. *Spegel*, Bp. of *Ostrogotsland's* Lives of the Archbys. and Bps. of *Swedland* and *Gothland*, in 4to. at *Lincoping*, 1708. in the *Swedish* Tongue, &c. Pref. p. 41. Dr. *Laet's* Vol. 2. *Origin. African.* in fol. Oxon. 1710. *J. Harding's* two Books of *Chronicles* in *English Rhime*, in 4to. Lond. 1543. by *Richard Grafton*, &c. *William Darelle* the *Jesuit*, Author of the *Gentleman Instructed*, Pref. p. 42.

Pref. p. 41. *Vastovius's* *Vitis Aquilana*, seu vite Sanctorum qui per *Scandinoviam*, &c. Colm. 1628. with the Notes of *Bræzelius* the *Bibliothecarian*, of the Royal University of *Upsal*, An. 1708 &c. *L'Histoire de la Norvege* en deux Volumes, in fol. composee par M. T. *Torfaeus* Historiographe du Roy de *Dannemark* 1708. &c. La Traduction Latine du Droit du Royaume de *Danemark* faite par M. P. *Hoyelse* 1708. &c. *David Exwittinger's* of the *Sclavonian*, *Dalmatian*, *Croatian*, *Transylvanian* and *Hungarian* Writers, in Latin, in 4to. *Nuremberg*. 1711. &c. *Erdmann Ohse's* *Ecclesiastical History*, Vol. 3. at *Lipfeich*, 1711. in High Dutch, &c. Historical Pamphlets concerning *Wejshaly* and lower *Saxony*, compos'd by *Herman Hamelhelmann*, were publish'd together at *Nuremberg*. 1711.

Ibid. p. 41. Mr. *Calvor* is a moderate Church man, of the *Lutheran* *Hierarchy*, as Mr. *Strimesius* is a Low Nationalist of the *Calvinistical* Establishment, in some of the King of *Prussia's* Dominions, as *Itake* is; both their respective Pamphlet-Tracts upon that Christian Subject of an amicable concurring unto a hearty Correspondence and a Catholick Union between Protestants of all the different Religious Reformation and Denominations whatsoever; especially for the composing and absorbing of all the Miasmata and Remains of Unedifying Animosities between all Protestant Nationalists and Separatists, as well as between the great Religious Orders or Reform'd Churches of *Lutherans* and *Calvinists*. 'Twere to be wish'd we had here such *Calvors* and *Strimesius's* for to propagate such healing Pamphlet-Essays as those which were publish'd by them (*Calvor* in 4to. and *Strimesius* in 8vo) at *Lipfeich*, 1708.

Pref. p. 42. One of the best Pamphletiz'd Tracts, that ever was publish'd, is, *Articulu*m 39 *Ecclesie Anglicane* Defensio, una cum nova eorundem *Versione*, Autore *Johanne Ellis*, S. T. D. *Ecclesie Dalgellegensis* in comitatu *Mervinie* Rector. His Accedunt *Articuli Laibethani*, una cum Rev. & Doct. *Virorum* in eos *Censura*, &c. *Billis* 3a. *Amstelodami* 1696. The Title of the first Edition in 1711.



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at London, went thus, *Defensio Fidei seu Responsio succineta ad Argumenta quibus impugnari solit Confessio Anglicana, una cum nova Articulorum Versio*, &c. *John Ellis*, was Native of *Llandulwin*, near *Harlech* in *Merionethshire*, in *North-Wales*, Student of *Hart-Hall*, and Fellow of *Jesus College, Oxon.* made Doctor of Divinity at *St. Andrews* in *Scotland*, and afterwards incorporated as such in *Oxon.* Rector of *Whitfield* near *Toame*, in *Oxfordshire*, and Rector of *Dolgelley* or *Dolgellthe* in his own Country. He comply'd with all Revolutions in Church and State, and with the National and Occasional Oaths thereupon, as most of the best Divines of all Churches, Times and Places ever did, as well as the generality of the Laity; all private Capacities and single Abilities, having ever been commonly thought to be actively unconcern'd in the Grand Inquests and Regulations of Government, however cognizable by Bodies Politick, in a Collective Capacity, &c.

*Historia Religionis Veterum Persarum*, &c. Autor est *Thomas Hyde S. T. D. Linguae Hebraicae in Universitatibus, Oxon. Professor Regius*, in 4to. *Oxon.* 1700. Dr. *Hyde's* Edition of a Rabbi-Book, styl'd, *Iteneraria Mundi*, in 4to. *Oxon.* 1691. and Dr. *Hyde's* Erudite Pamphlet, *De Ludis Orientalium*, &c. Edit. in 1696.

Sir *Francis Walsingham's Arcana Aulica*, with Sir *Robert Naunton's Characters*, &c. in 8vo. *Land.* 1694. Translated into French, in 4to. *Amsterd.* 1700. &c. Lord *Arlington's Letters*, &c. Lord *Coventry's Memoirs*, &c. Sir *William Temple's* and Sir *Joseph William's Memoirs*, &c.

*Crit. Hist.* Numb. 6. ad fin. p. 2. *Brittannia Triumphant: A Pamphlet writ by Sir William Davenant*, in Conjunction with *Thomas Carew* and *Inigo Jones* Surveyor of his Majesties Works. 'Twas a kind of a Play, Ball, Masque or Opera, Represented and Acted (says Mr. Wood, the *Oxford Antiquary*, *Ad An.* 1668: *Athen. Oxon.* Vol. 2.) by the King's Majesty and some Lords at Court, in *White-Hall*, on Sunday after Twelfth Night, in the Year 1637. and 'twas soon after printed in 4to. *Land.* 1637. &c.

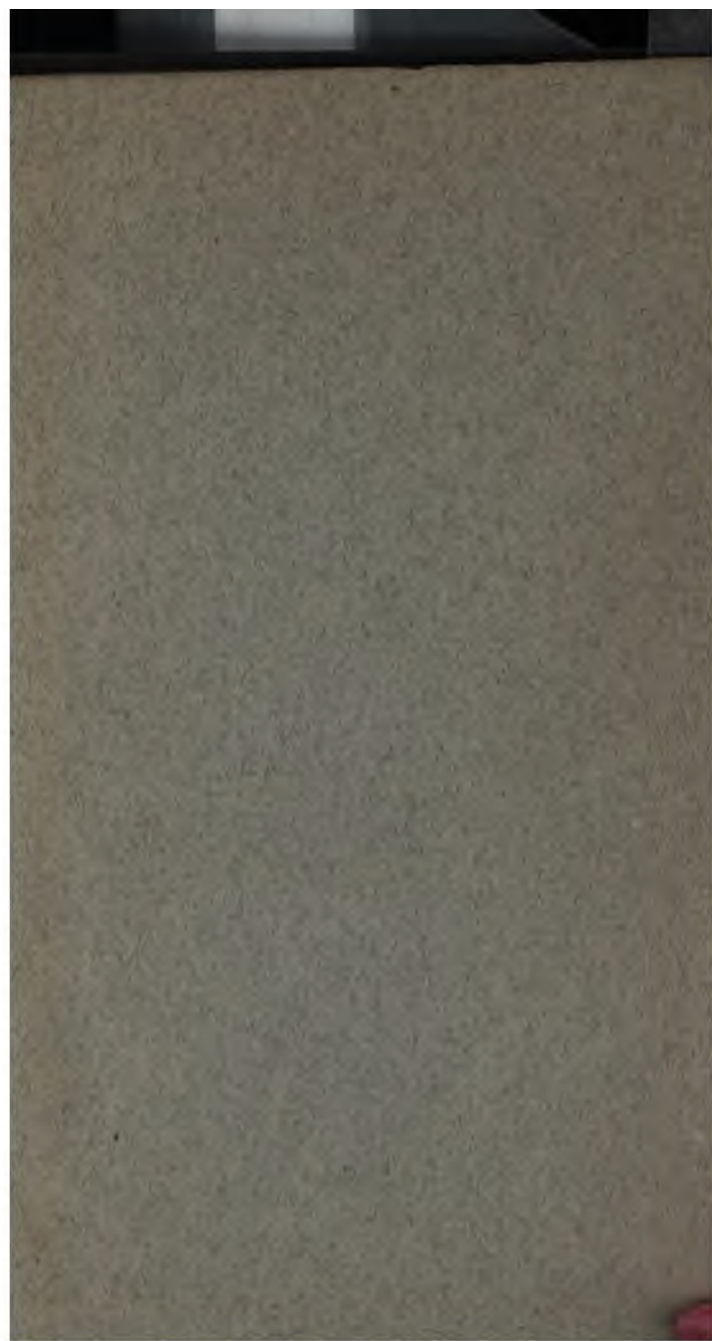
*Anthony Wood*, the *Oxonian Historiographer*, and the Eminent Author of the *English Historical Library*, are often mention'd in this Treatise; and are as often freely dealt with, as they have done with others; and both must be own'd to have excell'd in their kind: But the generosity of the latter, wherewith he treated the Famous Dr. S ———, is very remarkable: For in his Historical conduct he Treats the Doctor, as a very false Son of the Church (*Hist. Lib.* p. 121. Edit. ult.) but in his Juridical capacity, he shew'd a generous Neutrality, &c. However, the fault (if any) of both those Historical Collectors, is to be too Hypercritically lavishing of their Lashes and Encomiums upon Friend and Foe, Indiscriminatively, rather than impartially.

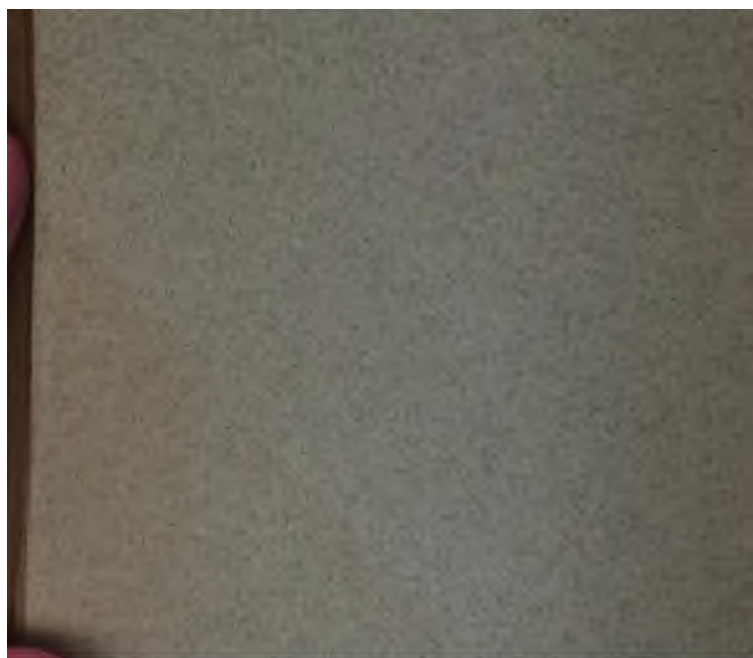
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